The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

For the Episcopal Recorder.

"With angels and archangels and with all the company of Heaven, we laud and magnify thy glorious name."—*Communion Service.*

I

Oh can it be that we,
So sunk in misery,
The degradation deep and vile of sin,—
May lift aloft the voice,
And gratefully rejoice,
With the all-glorious hosts of seraphim?

II

Can there be chords that thrill
The angelic hearts which fill
The pure and holy halls of light above,
Yet find a low, faint tone
Responsive in our own?
Oh wondrous mystery of redeeming love!

III

Over this kindling thought,
With strange, deep meaning fraught,
We kneel to praise, to wonder and adore;—
Yet, Lord, one touch more sweet,
Bringeth us to thy feet,
With love that burns for utterance evermore.

IV

Imagination's gaze
Shrinks from the radiant blaze
That glitters round the unfallen hosts of God,
But oh before thy throne,
Are some, our loved, our own,
Who once with us earth's varied pathway trod.

V

Missing their sunny smile,
We linger here awhile,
Meekly the task to finish God hath given
Then joyously we trust
To leave this frame of dust,
And follow our beloved ones to Heaven.

VI

What joy is in the gleam
Of hope that still the stream
Of their sweet sympathy even yet is ours!
That stream which ever shed,
O'er aching heart and head,
Calmness and blessedness in healing showers!

VII

Oh Saviour, glorious Lord,
Forever be adored,
Midst all thy goodness, this sweet act of love,
That binds in one bright chain
Us and our loved again,
While praising thee on earth, as they praise thee above.

E. S. R.

Philadelphia, August, 1843.

For the Episcopal Recorder.

QUESTIONS AND ANSWERS.

Quest. What must I do to be saved?

Ans. Believe on the Lord Jesus Christ and thou shalt be saved.

Quest. How shall I believe—I do believe that Christ only can save me—will that suffice?

Ans. No. This is not all that is included in that belief which is the means of salvation. This belief is elsewhere called *faith.*

Quest. How am I to understand that faith?

Ans. Evangelical faith not only credits the fact that Christ only can save, but cordially approves of the terms on which salvation is offered by him. It adds to simple *belief the love* of the truth believed. Believe in Christ thus and thou shalt be saved.

Quest. But this is not so clear to me. Are there no other illustrations of the feeling I must have in order to be accepted of Christ?

Ans. Yes many. He that receiveth not the kingdom of heaven as a little child shall in no wise enter therein. See also the prayer of the pharisee and the publican. You must be humble—acknowledge yourself helpless—wretched—undone, and cast yourself as such upon the atoning blood of Christ. Having no righteousness of your own, exercise a grateful trust in Christ's righteousness. God has been pleased to appoint that on account of Christ's righteousness wholly trusted in, he will pardon and receive the vilest sinner so trusting, and for Christ's sake treat him as though that righteousness were his own. "Christ Jesus, God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the *forbearance* of God." You see then, how you must believe in Christ, in order to be saved; and how, if saved, you will owe all your salvation to him.

Quest. And if I so believe, will it entitle me to salvation?

Ans. No. No. Had you the faith of Abraham, the zeal of Paul, and the love of John, you would not deserve salvation on account of them. Through faith God will impute the righteousness of *Christ* to you, and that righteousness will deserve salvation.

Quest. I hope I see the truth, but how shall I feel its power?

Ans. "Ask"—"seek"—"knock," "strive." If there had not been some connexion between these and what you desire, as between means and an end, they never would have been enjoined. A feeling sense of your need of Christ is the gift of God; then let your requests be made known to him. Tell him all your guilt, your weakness, your fear. He knows how heavily they oppress you, and he only can take them away. Cast yourself down at the bloody cross whereon his own Son died for you, and say with Jacob to the Angel of the Covenant "I will not let thee go except thou bless me." Encourage yourself, and say

"Perhaps he will admit my plea,
Perhaps will hear my prayer,
But if I perish I will pray,
And perish only there."

ROMAINE.

THE FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW YORK.

(Specially reported for the Episcopal Recorder, by Dr. J. A. Houston, of New York.)

THIRD DAY.

Friday, 10 o'clock, A. M.—The attendance of the public on this day was much larger than during the preceding sessions of the Convention, great interest having been excited by the debate of the previous evening, and the expectation of warm discussion of the resolutions. Every part of the church was densely crowded, and it was with great difficulty that the members of the Convention obtained seats. Many of them, indeed, were obliged to remain standing in the aisles.

Bishop ONDERDONK rose and thus addressed the Convention:

My brethren of the Convention: I cannot resist the impulses of duty which prompt me to address to you, before we enter on the special business of the day, a few words of affectionate counsel. The eyes of the world are upon us. Wicked attempts are making without, to rend us asunder by jealousies, and to provoke the disunion of our happy communion. To meet this, be we all as one man—clinging to Christ, his cross, and his church, let us resolve that we will be one in order, in affection, and in all the graces of the Christian faith.

Happily, the shape given to the resolutions now before us, and the principles, feelings and intentions avowed by the respected member who introduced them, give us no just reason to fear the introduction of doctrinal points which cannot be here settled, and the discussion of which can do nothing but harm; or of those having personal bearings, the extent of whose malign influence can hardly be conceived.—In the fear of God, the love of Christ, and pure and holy devotion to his church, go on. And let me affectionately commend to you, as an ensample, the blessed spirit manifested in the great and judicious Hooker, when the end of his holy life was approaching. Who of us knows how soon may be the end of his own life? and of which this sacred festival has reminded me. Speaking in the solemn period just after that saint had received the holy communion—which I would to God all of us had done this day—his biographer observes: "When that was administered, the Doctor thought he saw a reverend and holy gaiety in his face, but it lasted not long, for his bodily infirmities returned, and became so severe, that the doctor apprehended that the end had indeed come. He rallied, however, and the doctor left with a promise to return on the following day, which he did, and found him better; and apparently in deep contemplation, and not inclinable to discourse; the which gave the doctor occasion to ask his present thoughts: to which he replied that he was meditating on the numbers and nature of the angels, and their blessed obedience and order, without which peace could not be in heaven, and so that it must be on earth."

MR. JOHN DUER then rose and addressed the House as follows:—I trust that I shall, in the course of the remarks I am about to offer, be able to satisfy all who listen to me with candor,—and I think that to all the members of this Convention that quality may be safely imputed;—not merely of the propriety, but in the present circumstances of the Church, of the absolute necessity, of the adoption of the resolutions which I now rise to second. That these resolutions have grown out of a recent transaction in the Church, is apparent on their face. It is conceded by their mover. But the consideration of the merits of that transaction—or of the propriety of the course then followed, and the decision then made, is altogether unnecessary to the formation of a just judgment of the merits of these resolutions. For my own part, I intend to follow strictly the example of the gentleman who introduced these resolutions. I shall carefully abstain from all comment on the circumstances of the unfortunate transaction which has proved the cause of so much controversy and agitation in the Church—an agitation which, whatever our efforts, must long continue to prevail, unless some measures similar to those now proposed, be adopted for the purpose of allaying it. I wish it also to be distinctly understood, that I entirely concur in the opinion so clearly expressed by the mover of the resolutions, that with the materials now before the public—unsatisfactory, deficient, and apparently so contradictory as they are,—it is impossible for any man who is accustomed to weigh evidence with care, to form any conclusion in the case entirely satisfactory to his own mind. But I will not go so far as to disclaim, with that gentleman, having formed any opinion. I must confess, frankly, that I have, even from the materials as they now stand, and apparently contradictory as they are, formed a decided opinion. It is one, however, which I do not intend, because I do not feel myself called on, to express. The expression of it would lead, I am convinced, to a discussion, on which the Convention has no right to enter. It would be productive of very serious evil, and could not possibly lead to any desirable result. I do therefore desire it to be distinctly understood that if we be led into a discussion of the merits of this transaction, it will be forced upon us by the gratuitous observations of those who may oppose the resolutions, because no pretence will be afforded by me, and I trust by no other individual in favor of the resolutions, for the introduction of those topics.

With these remarks I proceed now, sir, to the consideration of these resolutions. And first, let me most respectfully ask,—What possible objection can be made to them? For myself, I am utterly at a loss to discover any reasonable grounds on which the propriety, or the necessity of their adoption can be disputed. The Bishop of the diocese—in that lucid and powerful address delivered to the Convention, and to which I listened with deep interest and profound attention, and the general sentiment and tone of which met the approbation of all, and the ability displayed in which commanded our entire respect—in that address, a document which, when published, is calculated to exercise a powerful influence on public opinion, the Bishop expressed his opinion, and supported it by arguments of no usual weight, that by the true construction of the rubric of this Church, when the people "are called, on the ordination of a clergyman, to state publicly whether they know of any impediment or crime which should prevent the ordination, none but those who belong to the laity, as a class distinguished from the clergy, have any right to answer to the call. Consequently, if this construction be correct, the Rev'd gentlemen who, on the occasion we all lament, went publicly as clergymen, at least, declaring in their official character, and publicly protested against the ordination of Mr. Carey, have violated the discipline and order of the Church, and have subjected themselves to censure or to punishment. And indeed I would observe that the mere expression by the Chair of that construction of the rubric, if allowed to pass uncontradicted and unquestioned, would of itself amount to censure of these gentlemen, and be regarded by the public as a punishment.

Now, sir, what is the purport of that resolution? Does it seek to place this Convention as a body in hostility to our Bishop? Does it seek to commit this Convention as a body to the expression of any opinion inconsistent with that which the Bishop has delivered? Not at all. We do not wish to commit a single member of this Convention to the construction of the rubric; nor for a single moment to array their opinion against that of the Bishop of the diocese. But in saying that notwithstanding the opinion so expressed, but serious doubts are entertained, and must continue to be entertained by many of the clergy and a large portion of the laity of this church, in regard to the true construction of this rubric, and that the removal of these doubts is essential to the preservation of the peace of the church.

Without undertaking to state what my own views are, or the conclusion to which I have finally come, I may yet be permitted to explain the views of those who dissent from the interpretation given by the Bishop, for the purpose of showing that their doubts are not so unanswerable as some may suppose. Well then, those who dissent from that interpretation, are of opinion that the term "people" is not used to designate the laity of the church as distinguished from the officiating clergymen. It applies, in their opinion, to all who are there attending in public worship for the purpose of uniting in it, and not for the purpose of conducting it. And if that be the true interpretation, whatever may be the professional character of the hearers—whether they be physicians, lawyers, or clergymen, the term "people" embraces them all. Not only do we regard this as the fair interpretation, but that there are reasons of peculiar weight, why it should be adopted. There are reasons of obvious weight, why clergymen, above all others, should not be excluded. If for instance, the objection of the candidate, be founded on unsoundness in the faith, or belief of erroneous doctrines, it is evident to all that there are few laymen who have the courage, or ability to propose objections of that character in the manner in which they ought to be presented. It is from the clergy especially, that these objections come with authority, and are likely to produce the desired good results. If then the clergy are thus excluded, it is deeply to be deplored. And in that case the rule should be altered. Now I ask if it be proper that this doubt should continue to exist? Let us look at the consequence of its continued existence.

Notwithstanding the opinion of the Bishop, I think I have said enough to show that it is capable of being doubted—that there are reasons of small force in favor of an opposite interpretation. And here let me remark that this is not a question of doctrine—not a question that clergymen as such are peculiarly qualified to decide, and in which their opinions are to be regarded with peculiar respect. It is entirely a question of construction of interpretation, of which all laymen who are accustomed to examine questions of character are, allow me to say with great respect, as competent to judge as the most pious and learned of the clergy. Is it right then, that this doubt should continue? The opinion of the Bishop is not sufficient to produce that unity of action, and opinion which is so desirable. If difference of opinion be presumed to exist, diversity of action must necessarily result, on occasion of the ordination of the next candidate whose soundness in the faith may be doubted by conscientious clergymen, a repetition of the scene recently witnessed must result; for those clergymen entertaining that opinion of their right, will not, cannot, refrain from its exercise. They cannot, I repeat it, without violation of the conscience abstain from protesting against the ordination. If then they possess this right, is it just that their exercise of it should be disputed? It is right that clergymen who act on that conviction should be liable to be publicly reproached and reviled as guilty of violating the order and discipline of the Church of Christ, and disturbing the public worship of God in the midst of those religious solemnities, which perhaps of all others with the single exception of the sacrament of the Lord's Supper, are the most sacred and sublime? It is not right, sir. It is right that they should be protected, or, if on the other hand, the construction which excludes them be the true one, then unquestionably they should be protected from violating the order and discipline of the church, by obtaining from the General Convention an authoritative and final interpretation of the meaning of the rubric.

The resolution however is not confined to a mere interpretation of that portion of the rubric which relates to the proper construction of the term "people." There is another part of the rule to which it is necessary that the attention of this body, and finally that of the General Convention, should be directed, in order to obtain an authoritative interpretation of its meaning. The Bishop expressed in his address the opinion that he was not called on to suspend the ordination, according to what seems to be the plain and express direction of the rubric, upon the ground that even supposing the Presbyters, as such, had a right to state an objection, and that it was their duty to state it, yet as the subject of that objection had already undergone full examination, and been declared to be unfounded, farther examination was unnecessary, and no bar to the ordination was presented.

This view appears very plausible, but it is extremely doubtful whether this interpretation is justified either by the terms or spirit of the rubric. And surely it is not unimportant that the true interpretation should be declared. The words of the rubric prescribe that "if any impediment or notable crime" be alleged against the candidate, the Bishop shall refrain from his ordination. Now I presume there is not one here who will pretend that the obligation thus imposed upon the Bishop of suspending the ordination until the party shall be found clear, is confined to those cases in which a specific charge of crime is made. Although the term "crime" is here used, and "impediment" in the former clause of the rubric, yet I presume it is not doubted that whatever the nature of the objection the duty rests on the Bishop of suspending the ordination. I do not understand that on that part of the rubric there exists any variety of opinion, and that there is an equal necessity in all cases of ascertaining whether the alleged "impediment" really exists. What then is the nature of the examination to be instituted? Until the party shall be found clear, in the terms of the rubric. That supposes an investigation, and a trial, and a judgment to be pronounced by a tribunal of adequate authority. It supposes that in most cases of this a private examination may have taken place, for the private satisfaction of the mind of the Bishop and with which he is satisfied, there shall now be instituted a more public and serious investigation, on a [illegible] of which the objecting party shall have a right to appear to prefer his charges—to examine witnesses—and on the validity of which a tribunal properly authorized shall pass judgment. "We shall be found clear." We shall be declared so on an investigation instituted for that purpose, and in the conduct of which no room was left for doubt as to the nature of the charges or the nature of the defence.

Now, if this be the true construction—and that it is so, is an opinion very seriously entertained by many sincerely attached to the church, its doctrines and order, and who desire to maintain the authority of the Bishop, cannot be called in question, then let it be so declared. If, on the other hand, it be an erroneous interpretation, let it be so declared. Whether it be sound or false, the interests and peace of the church require imperatively that it should be authoritatively settled. My argument in support of the resolutions is this: If doubts exist or not as to the interpretations of this rule? Is this Convention prepared to concur in the opinion of the Bishop—to take the ground that the opposite opinion is not worthy of argument?—Is it prepared to say that the doubts of men whose honesty and sincerity are unquestionable, are not deserving of attention? If the Convention do not take this ground—if they admit the existence of these doubts, they admit the necessity of the adoption of the resolutions. For, as long as these doubts exist, so long the peace and harmony of the church are exposed to interruption—so long the controversy which now agitates us, and at one time threatened to rend the church, will continue to prevail. I do, therefore, most earnestly urge it on the laity who hear me—on those especially who, to my astonishment, manifested a desire to prevent the consideration of these resolutions—to pause and ponder well on the consequences of their course, before they persist in their opposition. I ask them to receive these resolutions in the spirit of conciliation in which they are offered. Let them be accepted, as the means of allaying the jealousies which now exist, and of so preserving the peace of the church. But in order to attain that most desirable end, the almost unanimous adoption of the measure is necessary.

I now pass to the consideration of the second resolution. And I begin by observing that the reasons for its adoption press on my judgment and conscience with a force even more imperative and irresistible than those I have presented in favor of the adoption of the first resolution. The object of this resolution is sufficiently apparent on its face. It also has grown out of the recent transactions in the church. It is so conceded by the mover himself, and is not denied by any one. But as I shall demonstrate, it implies no censure whatever on the conduct or motives of those concerned in those transactions. Its only object is to prevent the recurrence of similar scenes. And is there any person within the sound of my voice who does not regard this as most desirable? All of us feel, I am persuaded, an honest and common desire that measures may be adopted by which the necessity of such a controversy as that recently originated, may be altogether prevented. What is the present state of the matter? Clergymen of the highest character and standing in the church, deservedly possessing our respect, confidence, love and admiration—gentlemen alike by their learning, talents, piety, and zealous and exemplary discharge of the important duties of their sacred office—are exhibited to us and to the public as plainly, directly, and irreconcilably at variance on questions of fact, thus imposing upon you, on every member of the church whose duty it is as such to examine the merits of that controversy, the necessity, in some measure, of sustaining the veracity of one party or the other, and so run the hazard of arriving at a conclusion which may diminish, if not wholly destroy in our minds, the confidence, esteem, and regard with which we have been accustomed and delighted to regard these gentlemen. Now, we must all feel that an event of this kind is, of all others, the most likely to be injurious to the best interests of the church, and of religion. It is an event peculiarly calculated to provoke the malice of the world, and give triumph to the scorner, to harden the impenitent, and confirm the unbeliever.

Are we desirous to prevent this? Are we anxious to prevent the recurrence of such a controversy in future? Are we solicitous to mitigate the evils of that one which now exists? To these questions, which surely possess the deepest interest, there is but one reply. To all who regard the interests of truth—the peace of the church—to all who are really desirous to diminish—if possible to remove, the evils of the present controversy, and effectually to guard against the recurrence of a similar agitation—we offer you the means of attaining these great objects. I say emphatically, that the passage of these resolutions will lead to the full accomplishment of your wishes.

What, then, can be objected to these resolutions? It may be asked, why do you entertain such a sanguine hope that the passage of these resolutions will tend to quiet and compose the present dissensions in the church? for that dissensions do exist, it is too late to conceal, and would be useless to deny. I do not here act or speak as the organ of any number of my brethren; but this I will undertake to say—that I have no doubt that the passage of these resolutions will be regarded as a pledge that the controversy will be permitted to pass into oblivion. The passage of these resolutions will afford that security which we all so much desire to attain. How? will be asked. In reply, let one inquire, can there be the slightest doubt as to the origin of the present controversy? Let me ask, and I demand an explicit answer from any who undertake to reply—if the course proposed in the resolutions had been adopted in the case of Mr. Carey's examination—if the questions put to him had been carefully reduced to writing, with the same precision and accuracy as in a civil proceeding; and if the candidates had committed to writing his answers; if he had been afforded time, if not then prepared to reply; if he had been allowed to express his sentiments in his own language precisely; and if any doubts existed, or any ambiguity was met with in his answers, an immediate opportunity of explanation had been afforded; if this had been done, would there be any difficulty now? And would not all this have been fair and reasonable? But what has been the case in this instance? The questions have been understood one way by the interrogator, and in another by the candidate; the answers partaking, of course, of consequent ambiguity, according to our interpretation, showing that the candidate held objectionable doctrines, and according to another, the reverse. It has been the mode in which this examination was conducted, which has been the sole cause of the controversy which has been originated.

But this is not the only reason for the adoption of the resolution. There are other reasons of equal, if not of superior force, which I shall proceed to urge in its favor. In the first place, all should vote for this resolution who are anxious to maintain and preserve the due influence of the Bishop of the diocese. I profess myself to be one of these. I profess to be one of those who feel peculiar, and, I trust, unalterable attachment to the orders of this church. I am one of those who firmly believe that in the due maintenance of the authority of the Episcopate, the preservation of the church, and of the purity of the Christian faith itself essentially depends. I believe that this opinion is justified by an experience which dates from the time of the apostles, and reaches to the present day. Entertaining such sentiments, I trust, therefore, that I will not be doubted when I say that I am as anxious as the most devoted friend of the Bishop of this diocese can be, to preserve him in the exercise of his full influence and authority. And how? By retaining for him the confidence of the church—by protecting him from misrepresentation—by shielding him from suspicion and calumny—by preserving any large portion of the members of this church from entertaining the opinion that he is himself contaminated in any degree with the errors which they justly fear. And how is security to be afforded him in any other way than that now proposed? As long as the explanations of any candidate are involved in any uncertainty, and as long as the grounds on which the Bishop received him are also not clearly defined, so long is the Bishop exposed to the misrepresentations, suspicion and calumny, which I deprecate. It is, therefore, essential to his protection to adopt this resolution.

Nor is this all. The provision is equally necessary to the existence—the preservation—of the church itself in its purity. And here I beg to disclaim any intention not merely to assert, but even to insinuate, that any danger of the kind that I shall proceed to describe now exists in this diocese; and I protest against any such unwarrantable construction being put upon my language. But I may suppose a case in which the Bishop of the diocese may be himself infected with errors subversive of the doctrines of the church, and consequently, when similar views are entertained by the candidates for ordination, the Bishop will not refuse to admit to holy orders those whose sentiments accord with his own,—in such circumstances, what results would follow? Gradually, by the secret action of the Bishop, without the knowledge of the laity, a set of clergy are introduced into the church whose object must and will be—however for a time it may be veiled—to infuse into the minds of others the erroneous doctrines which they themselves have imbibed, and to which they attach a predominant importance. In this manner the whole character of our church might be changed. Instead of being a Protestant church, not merely in name, but in principle and spirit, it may, while retaining that name, be essentially Popish in its character. Has not the church a right to be guarded against the possibility of such danger? And how is it to be guarded? The Bishop, if he thus abuse his power—if he entertain doctrines inimical to those of the church, is himself liable to impeachment and deposition. But on what evidence? When the inquiry is made, How came you to admit such and such candidates, entertaining erroneous sentiments? the ready reply would be "Oh! because he gave such an expression of his views as was satisfactory." A trial is then instituted. The witnesses give conflicting testimony. Suppose the case was that of Mr. Carey—I am far from saying that it were possible such a course could be taken in that case. But suppose that the conduct of the Bishop had been made the subject of impeachment, on what evidence could the authorities act? Gentlemen on one side come forward and state a certain fact as occurring within their recollection, and which cannot of course be denied without disputing their veracity, but which is yet flatly contradicted by others who, on every ground which can entitle men to respect and confidence, are equally entitled to belief. In such circumstances it is quite impossible that any decision could be pronounced. In order, therefore, to afford the church every means to preclude the possibility of the occurrence of this calamitous state of things, I offer the security which this resolution presents.

There are other reasons. I have here already stated that it is impossible to conceal and useless to deny the fact that dissensions of a serious character do now exist in our Church. My own maxim, on all occasions, is to observe entire frankness. I believe no danger ever results to the cause of religion from a plain avowal of the truth. We must admit that these dissensions do exist—that they are most serious in their character—and that it is most desirable that they should be allayed. What are they? A large proportion of the clergy, and a very large proportion of the laity of this Church, do entertain serious suspicion, jealously and alarm, that certain doctrines are now spreading to a considerable extent amongst the clergy of this church, and to a still greater extent amongst those preparing for the ministry, and in that peculiar seminary devoted to the preparation of the candidates for orders. They entertain the serious belief that doctrines, subversive of—utterly subversive of,—the principles and doctrines of this Church as declared in our Articles and expressed in the Book of Common Prayer—are spreading among us. This opinion may be thought utterly groundless; but the expression of that view of it will not alter the fact. These suspicions exist. They are seriously entertained, and perhaps were this the time for discussing the reasons and grounds of what I state, they would be susceptible of triumphant exposition. But on that I shall not enter. I ask, however, have not we, the laity, a deep interest in knowing for the future the doctrinal sentiments of those whom we are required to reverence, to follow and obey? For this extent, I trust, of private judgment all of us will be willing to allow.

It is believed, then, by many in the church, that these doctrines are extremely dangerous—that they are spreading—that means to arrest their further progress ought to be adopted without delay; and that if these means be not adopted, the false doctrines which have forced themselves amongst us will gradually approximate and assimilate us unto, and finally bring us within the embraces of, a Church whose errors we dread, and whose corruptions we abhor. It is believed that the progress, and final prevalence of these doctrines, would re-plunge us in the confusion, darkness, superstition and spiritual thraldom, from which the Reformation delivered us; a Reformation which, however some may think of it, we still continue to regard as the most beneficial and most glorious event, next to the introduction of Christianity, which has occurred in the history of our race!

So thick and serious are the subjects of jealousy and alarm. I do not say that they are well founded. It may be that they are altogether groundless. But if they be so, is it not all-important that all misconception should be immediately dispelled? Is there any other conceivable mode, than that now proposed, of preserving the peace of the church, and restoring the confidence which should exist between the people and the clergy? Is there any other mode by which the sentiments of candidates for orders can be universally and accurately known; and the people so informed whether they are to regard them with respect, and render them obedience in the Lord? Is there any other way in which the clergy will be preserved from being regarded with suspicion as men coming amongst us in disguise to propagate sentiments in opposition to the doctrines of the church to which they profess to belong?

Give us light and knowledge therefore, if you wish to preserve harmony and peace. Give us light and the suspicions which now prevail must be dispelled; or if the evils suspected really exist, we will know how to meet, to combat and to overcome them.

Such are the reasons, Sir, in favor of the adoption of these resolutions.

Let me now consider what possible objections can be urged against them. Will it be said that they infringe in any degree on the authority of the Bishop? I explicitly deny the charge. The resolution interferes in no manner with the exercise of discretion on the part of the Bishop. His discretionary power remains wholly unlimited, and indeed in that respect the resolution is far less objectionable than many of the existing regulations of the church; a compliance with which is indispensable in order to authorize the Bishop to exercise this part of his official power. No objection therefore can be urged on this ground. At an early period of the history of our church a restriction vastly more binding was imposed. In '87 the Bishop was in effect prohibited from ordaining any candidate at all, who in addition to the usual testimonials of fitness, had not satisfactorily passed an examination before a Convention of the Church, which was of necessity composed of members holding a variety of opinions on minor points. I am far from saying that I would be in favor of such a rule. I regard it, in itself, as highly impolitic. I hold that no restrictions should be imposed upon the Bishop, except such as are necessary to guide and protect him in the exercise of his own discretion, and necessary also, to the preservation of the peace and harmony of the Church.

Another objection may be urged. It may be said that the secret object of the resolutions

is different from that avowed—that their object is not to provide security for the Church, the Bishops, the clergy, and the laity,—but that it is covertly to express censure of the conduct of the Bishop and the Presbyters who supported him in the ordination of Mr. Carey. I do with indignation disclaim any such intent. I do not mean to deny that this resolution does imply a disapprobation,—a disapprobation, however, founded on knowledge of facts,—of the course pursued in that case. It necessarily implies that the course now recommended, is that which the interest of all parties required. But in expressing that opinion we are far from implying the slighest censure, or impugnement of the motives and conduct of the Bishop and Presbyters who acted with him. There are some of those gentlemen, who, I well know, will not for a minute doubt my sincerity in this declaration. With several of these, I have been united from my earliest youth, in the bonds of the most cordial friendship and esteem. And amongst them there is one man at least, whose doubt of my sincerity would inflict a wound from which I would not soon recover. Shall we then be prevented from adopting resolutions so wise, so necessary, and salutary in themselves, because they imply some disapprobation of the course then pursued; or at least which imply the opinion that a more judicious course might have been adopted? Why, are not they themselves now conscious that if this course had been pursued, the controversy that now prevails—I trust not tragedy—would never have arisen, and the evils with which it threatens us would never have presented themselves!

The learned gentleman here resumed his seat, after having spoken upwards of an hour. He was listened to throughout his able speech with the most profound attention.

(Continued under Intelligence head.)

QUESTIONS ON THE XXXIX ARTICLES.

ART. IV.—*Of the resurrection of Christ.*

1. What proof have we of the resurrection of Christ?
2. What reason have we to credit those who testified to his resurrection?
3. Was it necessary that he should rise.
4. With what body did he rise?
5. Shall we rise from the dead?
6. Is the resurrection of the dead impossible, or incredible?
7. What become of Christ after his resurrection?
8. Was his ascension necessary?
9. What do you understand by Christ sitting at the right hand of God?
10. Will he come again?
11. When? How? For what purpose?
12. Does this afford proof of his divinity?
13. What practical use should we make of Christ's resurrection?
14. What of our own.
15. What of a future judgment?

BISHOP O'BRIEN'S CHARGE.

The London Record speaks in the following highly laudatory manner of this Episcopal charge from one of the ablest divines of the Church of England, and who for some years previous to his elevation to the see of Ossory, occupied with great credit to himself, and honor to the University, the chair of Divinity in Dublin University. It has just been issued from the press, and is accompanied with copious notes, which display, it is said, a large amount of accurate and profound learning. We suggest its republication in our country. It would unquestionably command a rapid and extensive sale—while it would eminently promote the cause of sound Protestant truth.—*South Ch.*

"Nothing, in our judgment, so truly *Episcopal*, and we use the term advisably in its best and highest sense, not even excepting the heart-stirring and arousing Charges of the Bishop of Calcutta, has hitherto appeared in opposition to the errors of the times as the Charge of the Bishop of Ossory. We believe we can name the model on which it is formed, in the Episcopal Charge of St. Paul, as an apostle, to the elders at Ephesus. In either case, the topics are nearly identical; and the Charges of the Bishop of Ossory answers to its primitive original, in the manner that a sermon ought to correspond, in the way of development, to its text.

"Of this remarkable publication we may well say, *Nunc legant, qui nunquam legebant; quique legebant, nunc legant.* While the Charge and its Appendix show profound reasoning and accomplished scholarship, united with humility, calmness, and decision on the side of Evangelical truth, and while they manifest large comprehensiveness of views, combined with a power of analysis which sophistry or mystification cannot elude, their value is preeminent, as presenting the Oxford controversy in the light of simple truth. Though strong expressions by no means distinguish the discourse, we have arisen from its perusal with a conviction more absolute than any we had before, of the enormous dishonesty of Tractarian writers, and of the absolute identity of their principles with the dogmas of Rome. While, to use the terse language of Bishop O'Brien, 'from the time that in *their* vocabulary, *Protestant* became synonymous with *Anti-Catholic*, it ought to have been very clear that *Catholic* could not very materially differ from *Roman*.' (P. 165.) We acknowledge we had not so fully and entirely realized as we have since the perusal of this masterly Charge, 'that no changes however great in our documents, or worship, or discipline, would come up to their notions of what is necessary to the perfection of the Church, if not to its very being, unless they led to re-union with Rome; *and that upon the most unqualified terms of submission which the highest ministainers of the papal supremacy have claimed for the Chair of St. Peter.*"—P. 191.

"We should find it unusually difficult to present any review in detail that would not misrepresent the actual contents of this Charge. Every five or six pages of the first hundred and five, and of the important note upon the views of the Oxford school, on sin after baptism, present, as it in miniature, but still in bold relief, almost the substance of a volume. The effect of the Charge can only be appreciated in viewing it after repeated and studious perusal, *as a whole.* From the circumstance, also, that the greater part of the Charge is a connected chain of reasoning, it would be additionally difficult to give a notion of it from detached extracts; because single passages can only be judged of, as we might view the pillars or various sections of a building taken apart from the edifice of which they formed a portion.

"The full discussion of the Tracts on *Reserve* appears to us, in particular, one of the most deep and clearly reasoned treatises we ever perused. The sections, also, on parochial visiting, on catechising, and on preaching, will bear frequent re-perusal; and we cordially recommend them to the serious attention of our readers.

"The Charge exceeds our highly-raised expectations. We remember that it was reported to have occupied three hours in the delivery; and we are not surprised that it should have excited much sensation. The Bishop of Ossory having, with deep piety and large attainments, eminently a theological mind, is qualified to be a *teacher of teachers*; and he appears to our judgment to rise to the exigency of the times. The publications we have been considering, is a *concio ad clerum*; and we sincerely trust, in behalf of our Church, that many of her ministers may be led to take heed to a warning voice so truly learned, so wise and grave, so unpretending, and so scriptural, as that of Bishop O'Brien.

The Episcopal Recorder.

PHILADELPHIA, OCTOBER 14, 1843.

NEW YORK CONVENTION.—We revert to the Conventional proceedings of the diocese of N. Y., for the purpose of stating our views on several points, which the untoward event of Mr. Carey's ordination, has made subjects of public and private discussion. Our views may differ from those which are honestly entertained by some others, still it seems proper, when important interests are at stake; when solemn duties are questioned; and when, as we conceive, the door of the ministry is attempted to be shorn of some of its faithful watchmen, that we should speak with plainness as well as kindness. We cannot but express the hope, that our next General Convention will have the subjects of dispute so brought before it as to prevent all future discussion on subordinate points, by defining with clearness the appropriate duties of the Church, whether laic or clerical, in this relation. In the mean time let us cultivate the charity which never faileth, and pray with greater fervour for the overruling of every event to the advancement of the kingdom of the Son of God.

The great question is whether Drs. Anthon and Smith had a *right* to make a public protest on that occasion. It seems pretty generally agreed, that the Bishop and the "six presbyters," who sustained the examination, and took part in the ordination of Mr. Carey, would have acted more as became Protestant Episcopalians, and consulted much better the true interests of the Church, if they had kept him back from the ministry. There is reason to suspect that such is the sentiment even of the great body of the clergy in the Diocese of New York, as it most certainly is of the laity, the recent votes at the Convention to the contrary notwithstanding. But while there is so much unanimity on this point, there are still differences of opinion about the right of the two Rev. gentlemen named, to make the protest which they did on the occasion of the ordination.

One of the grounds of doubt is, whether, when in the ordeal the Bishop turns to the "people" and calls upon them, if they "know any impediment or notable crime in the candidate, for which he ought not to be admitted to orders," clergymen who may be in the body of the church, can be properly included under the term "people." We think they can and should. The terms "minister and people," "priest and people," "bishop and people," as used in the rubrics are correlatives, and as the former of each pair of terms has reference not to the abstract office, which is borne by Bishop, Priest, or Deacon, but to their function as *officiating* ministers, the latter, i. e. "people," must embrace all who are not officiating. The congregation may be made up of clergymen, as it frequently is in England, not only when ministers are ordained, but also when Bishops are consecrated, and yet in the eye of the rubric they are the "people." As such the words used by the ordainer or consecrator are addressed to them. And as their ministerial character does not interfere with this view, neither would their clerical dress. It is remarked with emphasis by the opposers of Drs. A. and S., that they appeared in their gown and bands. The object of this we have always thought plain enough. These gentlemen wished to give solemnity to their act. They desired that all the congregation might see at a glance, that they were not turbulent strangers who had come in to "disturb the public worship," that they were not even laymen, who could not be expected to have as full information as the clergy on ecclesiastical matters, who do not stand so immediately under the power and discipline of the Bishop; who are not pressed by so many official obligations; but clergymen, who had assumed the responsibility of ordination vows; had promised before God and man, "to drive away from the Church all erroneous and strange doctrines contrary to God's word," and at the same time were bound "reverently to obey their Bishop" in all things, matters of conscience alone excepted. This sufficiently explains their appearance in Church in their clerical habit, and shows that that circumstance by no means interferes with the fact that they were veritable members of the congregation and the "people," were concerned in all that was addressed by the Bishop to the people, and entitled to all their privileges.

Another ground of doubt in regard to the propriety of Drs. Anthon and Smith's conduct at the ordination is, that they had objected in *private* to the ordination of Mr. Carey, that the Bishop was aware of their objections, and that to renew them in public was only to disturb a solemn ceremony of our religion. Now let us ask in the first place supposing these gentlemen had been laymen, and being apprized of Mr. Carey's strong leaning towards Rome, had privately expostulated with the Bishop against his ordination, would that have destroyed their right to do so publicly? We think not. Every man would say that they had the right to do so, as the Bishop had the right to waive their objection, and proceed without further notice of them and their complaints, both parties shouldering the *subsequent* responsibility before the church and the world. But if two laics of the congregation or "people" had this right, why should not the same of necessity belong to two clergymen, who stood amongst the people, sat like the rest of the congregation while the officiating minister stood, knelt while he pronounced absolution, and stood while the Bishop spoke from his Episcopal chair? For the occasion, pro hoc vice, they are of the "people." Their clerical character made no difference here, though their clerical habit gave emphasis and solemnity to their act.

But suppose again it be said that neither Laymen nor Clergymen possessed the right of public protest after this private expostulation, for that it was but the repetition of a deed which had been done, and officially and finally judged and decided on; what then is our answer? Our answer is, not that the conclusion is unsound, but that the premises are false. We deny that the act is the same, or that the Rev. Drs. Anthon and Smith were guilty of pragmatically and contentiously repeating a deed which had reached its regular and official consummation. Nor do we call it another act because it was performed at another time and place. Its essence, its meaning, its moral force, was different. It differed as much from what they had done before, as a private assertion differs from a solemn testimony in open court. It was a different thing to *them*, for it required more searchings of heart, and more moral courage, and greater effort of conscientious will, to bring them up to this overt and public measure, than their private objections,—yes, ten times told. It was not the same to the Bishop:—it would not be the same to any Bishop. The man who disregarded private objections, might be swayed by the consideration that there was a place and time for making these private objections public. Suppose for a moment, that a Bishop from theological sympathy, or personal friendship, or some private considerations of interest, is disposed to admit an unworthy person to Holy Orders; it is plainly some check upon him that he must examine that candidate before even some favorite and select presbyters: is it not then a further and most weighty consideration with him, that he must stand up before the whole congregation of God's house, and there challenge them to make objection to the candidate, if they have any; so that after he has disregarded the expostulations of his private friends, he has still to go through a more public ordeal, and either expose himself to the charge of heresy, or partiality, or a mercenary spirit, or else desist from the ordination and submit his favorite to a further scrutiny! Every man who knows any thing of human nature, must be sensible of the truth of this remark, and of the force and efficacy of the rubric here referred to.

We might go on, and much more at large show the difference of the public and private acts of Drs. Anthon and Smith in relation to the ordination of Mr. Carey, proving most conclusively, as we think, that what they did in the Church was not a mere *repetition* of what they did in the examination room; and that though the candidate concerned was the same, the acts themselves were not. If then, they were different acts, the performance of the one did not annul the right to perform the other. These gentlemen stood in the Church with as perfect a right to make a protest there against the ordination of Mr. Carey, if they believed in their hearts that he was not a true Protestant Churchman, as if they had never heard of the examination, but were different persons altogether, and these persons Laymen. Nay, we are disposed to go a step further, and say, in view of the vital doctrines involved in this matter, that if it was their *duty* to object in *private*, they, as acting in a different capacity and under another authority, the requirement of a rubric, not the private invitation of the Bishop, were *bound* to come forward in *public* with the same objection.

We notice a *third* ground assumed by those who doubt the propriety of Drs. Smith and Anthon's public protest. It is said they had not the right because the rubric by "impediment or notable crime" does not mean error in doctrine, but wickedness of life; or if the former is embraced, it is only when it is openly avowed and of the grossest form. The reasons for this are, *first*, that doctrinal soundness has been previously secured in sufficient degree by the ordeals through which the candidate has passed,—the Vestry and Clergymen that recommended him, the Standing Committee that received him, and the Bishop and clerical examiners by whom his opinions have been particularly tested; and *secondly*, that to allow men, young and old, learned and ignorant alike, to make public objection to the candidate, is to open the door to the perpetual disturbance of the service of ordination. A word on each of these. As to *security*, there is nothing absolutely secure or fixed under the sun. Men's reputations and characters are changing continually; so that he who was *reputed* pious yesterday, may tomorrow be heard without a spark of religion in him, or he who was in a thriving and growing state as a Christian a year ago, may now be in a state of awful declension, and accordingly we require testimonials of moral and religious character in him who is to be ordained, for the three years last past, making no mention of intervals of ignorance of his character during that period, down to the very time of his ordination. A certificate saying that the candidate was sober, honest and pious three years ago, would be no proof that he is pious now; and that too not barely nor chiefly because he may have changed, but rather because his character may have been mistaken then, and things may have subsequently come to light proving that his character was judged too favorably at first. For these reasons, the matter of his moral character is kept open to the very last, and the members of the Church at large, in the very article of ordination are called upon if they know aught of sufficient magnitude to object against him, publicly to declare it. And is there so much instability in the *moral character* and *religious views* of men, and so much fickleness amongst the authorities of the Church examined in bringing a candidate forward, to fall into errors of judgment in regard to him, and yet shall it still be taken for granted, that they have judged so infallibly of his real sentiments on points of doctrine, and that he has been so unimpeachable in his religious opinions, that what he believed at the beginning of his preparatory course, he believes onto the end, or that if he has changed his opinions, he has certainly avowed the change and cannot possibly be practising "reserve" in regard to them? By no means. There is no such difference between moral character and religious opinions as a qualification for the ministry, that we can let the "people," the great congregation, speak out against the candidate in reference to the one, and yet impose silence on them in reference to the other. Doctrine is too *delicate* a matter for any but professional theologians to judge of! Such is the objection; we think there is nothing substantial in it. In the first place there are many in our congregations who are just as disqualified to judge of the moral as the theological fitness of the candidate, and yet the invitation is to all. In the next place, though most of those Laymen who are disqualified for the latter, may be fit enough for the former, yet there are often some of the Laity present, who are as well furnished and prepared to judge of both, as any of the Clergy. We think that we might even in this country, which is not yet remarkable for the number of its Laymen versed in theology, put our finger on a few who are as qualified for this nice work, not only in our judgment, but also that of the Church, at large, as some of our Bishops even, and among of our other Clergy. And shall such men be excluded from the right of protest, merely because they are Laymen? Shall they be at liberty to object a "notable crime" though they are Laymen, and not at liberty to object a doctrinal "impediment" because they are Laymen, whilst at the same time they are conceivably and possibly, equal theologians with the presbyters concerned? Is it to be thought that the Church meant thus to exclude the Laity from doctrinal matters? Has she acted thus towards them in her other public doings? Did they not take part in the ratification of the Book of Common Prayer, and the establishment of our articles, and the compilation of our Psalms and Hymns? And having done the greater, is it to be supposed that the Church meant to debar them from doing that which is less? We entertain no such thought. But here we come to the second reason for putting a limited construction upon the rubric,—it is said that by allowing this latitude to the Laity, we lay our ordinations liable to constant interruptions, and that we may consequently infer that the Church never meant to allow it. We need not say much on this point. It seems to us one of those cases in which men through fear of an imaginary, run head foremost into a real, substantial evil. There *is* the liability to abuse referred to, but there is precisely the same liability in the matter where the right of protest is confessedly allowed to the Laity by the Church. Men may object without reason, against the *moral* and *religious* character of a candidate at his ordination; men may protest from mistake of the facts in the case, from malice, from wrong judgment, and from gratuitous mischief; yes young and old—any or all, may object from any of the motives mentioned, and so create disturbance in public worship; yet the Church has seen fit to run the risk for the sake of a greater benefit, namely, the moral purity of her ministry. Shall she not then run the same risk to secure her pulpit from error of doctrine, and her children from false teaching? But in truth the danger feared is very slight. There is a public opinion of the *world*, if there be no higher consideration, which will almost always keep men from interfering without very good reason, on the ground of the moral delinquencies of the candidate, when an ordination is in progress; and there is a public opinion of the *Church* which will always prevent both the Clergy and Laity from interposing doctrinal objections which are not clear and strong, and deserving to be reconsidered by the Bishop. Is it said that Calvinism and Arminianism might object, each to the other, at every ordination, if a public protest were allowed to the "people" on doctrinal grounds? Undoubtedly they *might*; and so might the man who opposes prayer-meetings, and temperance societies, and advocates the setting up of crosses, and the conversion of the Communion Table into an Altar, and the minister's turning his back to the people in prayer, object to the candidate who did not agree with him in these things; but what of that? Equally silly and unreasonable objections might be started in reference to the moral character of the candidate; but against both alike, as just intimated, we have as safeguards the good feelings and common sense of men, their respect for public opinion, and their regard to that "lex non scripta" which time has enacted in our Church, requiring persons of Calvinistic and Arminian and other sentiments, to bear with one another. With this safeguard we see no reason why we should suppose it impossible the Church meant to allow public protest against candidates on the ground of doctrinal error; especially when it is remembered that it is not to the Laity, who are chiefly concerned here, that the "scabies ecclesiae" especially attaches; *they* are not likely to interfere, except where the case is very plain and palpable.

But further, when there is such a broad distinction made between *doctrinal* and *moral* grounds of objection, is there not a separation of things which are often intimately united? May not the one often involve the other? If we had had to deal with the Jesuits, who in Queen Elizabeth's days crept into the Church of England, how could we have separated the two considerations? The theological errors of these men, united with their claim to a place in the English Church, constituted their immorality. It does not appear that they were otherwise vicious persons; yet was not this a sufficiently "notable crime" for any one to object? If so, then, is it not a serious question, whether those who adopt the principles of Tract No. 90, and the doctrine of "Reserve," &c. do not as approximate to the spirit of Jesuitism, as to make their doctrinal views a ground of *moral objection*, however virtuous and devout their lives may otherwise be? It is admitted again, that avowed Romanism would justify any man in objecting publicly to a candidate; we ask, would avowed semi-Romanism justify him also? If the one, why not the other? Is not the latter, under certain circumstances, quite as dangerous in a Protestant Church as the former? Most undoubtedly. Why then should not a strong *tendency* to Romanism, consisting not only in a *zeal* of the Romish spirit, but also in the adoption of many of the doctrines and usages of the Romish Church, as the "invocation of saints," and "prayers for the dead," "the sacrifice of the Eucharist," (the mass) all intents and purposes,) and the sweeping declaration that "the reformation was an unjustifiable act;"—why should not such *tendencies* justify the "people" in interposing their veto at the time indicated by the rubric, just as really as full blown Romanism? But it is objected here that the tendency is only charged or suspected: to be sure it is only charged or suspected—there is no room for any thing else at that stage of the ordination, where the call is made upon the "people" for objections, if they have any, against the candidate. Romanism, perfect and complete, not excepting the "dispensatory clauses" in the Tridentine decrees, would, when objected, be only charges or suspicions, it *could* be nothing more; it would belong to the investigation which ought to follow upon the laying of these charges, the branching of these suspicions, to determine whether they were any thing more. If we should understand charged and suspected, not as opposed to proved judicially but to avowed, then, we ask, are we not to subject to Romanism in a candidate for orders till it is openly avowed by him? Does not this amount to a virtual prohibition of any protest on that score? Can we expect it will be avowed, however it may be entertained, by any man who seeks admittance into our ministry? On this view of the matter if a lay friend were to offer himself for orders to our church, one who had accidentally got possession of his correspondence with the General of his order at Rome, could make no use of it for a public protest against his ordination; however clear and decisive the "impediment" it must not be urged, because he has not himself avowed or confessed it.

In these remarks, we have omitted many topics intimately connected with those introduced, in order to brevity, and have briefly hinted many things which would require expansion to make them plain for the same reason. In conclusion for the present, we would suggest one thought more. We do not like, now-a-days especially, any interpretations of our rubrics or canons which unnecessarily abridges the laity in reference to the public acts of the Church. Wherever by a fair interpretation the laws of the Church allow them any power and privilege, we would cheerfully concede it, keeping back nothing. In the Old and New Testaments, in the primitive church, and in the minds of those men, with few exceptions, who were concerned in the organization of the American Church, they were allowed a large share in all things, and not least in ordinations. We wish to see the system fully carried out. We have no fears for the Church from that quarter, other than those which the depravity of human nature leads us to look for every where. Fears! we are rather led to indulge cheerful thoughts, when we reflect on the part they are now acting in the troubles which beset our Zion. And that our confidence in them, under God, is not misplaced, we are the more ready to believe, when we remember that their present position is an exact verification of a remark made by our late presiding Bishop. That wise and holy man, not many months before his death, declared in a conversation upon the state of the Church at large, "*my hope for the Church now rests upon the laity.*" Should there ever be occasion to test fully in sad experience, the truth of this remark, God grant that the hope may not prove vain, but that they may come up, boldly and yet discreetly, as one man "to the help of the Lord against the mighty."

BISHOP OF NEW HAMPSHIRE.—It will be seen from an interesting communication under our discreen head, that the Rev. Carlton Chase, D. D., of Bellows Falls, Vt., has been unanimously elected Bishop of New Hampshire. We believe this to be a most judicious choice. Mr. Chase has approved himself by a long course of years of faithful labors in the ministry. In doctrine, in learning, in soundness in the faith, we believe that he is a true Churchman of the Bishop Griswold stamp. We congratulate him, and the Diocese of New Hampshire on this proffered elevation to the Episcopate. We also learn from an exchange paper that at a meeting of the Episcopal Convention of Indiana, on the 29th ult., the Rev. Thomas Atkinson of Baltimore was elected Bishop of Indiana.

EPISCOPAL HIGH SCHOOL, FAIRFAX CO., VA.—We are sorry to learn that this institution upon the merits of which we had occasion, a few weeks ago, to speak, has just suffered severely from fire. On Wednesday last, about 9 o'clock A. M., the roof of the building occupied by the Principal and his family, was discovered to be in a flame. How the fire originated is unknown; but the officers and students, assisted by the students from the Theological Seminary, and other neighbours, were promptly on the spot, and by the most energetic and continued efforts endeavoured to extinguish it. They could not save the dwelling house; but they were enabled, through the favour of Providence, to prevent the fire from extending to the main building occupied by the students, and to other buildings adjoining. Those who have been at the High School and know how the buildings are situated, will wonder that a part could be consumed without the destruction of the whole. It would have been entirely impossible, had not the wind been in the most favourable point, and even this could not have availed without that daring and chivalrous effort which youth under such circumstances are known generally to put forth. We are informed also that it was very pleasing to see the wholehearted zeal and strenuous exertions of the colored servants, of the several institutions and private families in the neighborhood, to check the progress of the fire. The engines from Alexandria were on the spot as soon as possible, but the distance is three miles, and before they could arrive the fire had been got under control. Had there been an engine on the ground when the fire was first discovered, it is the persuasion of our informant, that the damage had been very trifling. As it is, it will take three thousand dollars to repair the loss. These educational institutions, so important to the best interests of the Episcopal Church, and so contiguous to one another, as the Theological Seminary of Virginia, the Episcopal High School of Va., and the Fairfax Institute, ought to be provided with a fire engine against such emergencies. We wish that in their straitened circumstances, some persons of means and liberality might be found to present one to the Theological Seminary.

We rejoice to say, that this calamity will not in the least interfere with the regular operations of the school. The Principal and his family will suffer much inconvenience, till their house is rebuilt, but the accommodations of the students in the High School will not be affected one way or the other.

The Vestry of St. Andrew's, in this city, have invited the Rev. Thomas M. Clark, Rector of Grace Church, Boston, to the Rectorship of that parish. Joyfully shall we hail him as a fellow laborer in this part of the Master's vineyard if in the providence of God he shall come among us.

THE SPIRIT OF MISSIONS.—We have received the Oct. No. of this periodical, which is a number of a very interesting character, relating principally to the Foreign field. We intend next week to furnish our readers with a brief summary of its contents.

TO CORRESPONDENTS.—The following communications have been received—"*A Protestant Episcopalian*"—"*Sewer*"—"*G. E.*"—"*R.*"—"*C. E.*"—"*Order*," all of which in time shall receive due attention.

We had put *P.* in type, but upon receiving his note withdrew it.

NEW PUBLICATIONS.—We have on our table before us a large pile of books, and a still larger stack of pamphlets—sermons, periodicals, charges, &c.—the notice of which we shall be obliged to defer till our next number in consequence of the large space occupied by our paper with the proceedings of the New York Convention.

To the Editors of the Episcopal Recorder.

I have received through the Post Office, a pamphlet, published by D. Appleton & Co., 200 Broadway, New York, and George S. Appleton, 148 Chesnut street, Philadelphia—entitled, "A LETTER SUSTAINING THE RECENT ORDINATION OF MR. ARTHUR CAREY, BY STEPHEN H. TYNG, D. D., RECTOR OF THE CHURCH OF THE EPIPHANY, AND LATELY ONE OF THE EDITORS OF THE EPISCOPAL RECORDER, PHILADELPHIA." This pamphlet contains an article written for the Recorder two weeks since by myself,—and is thus published wholly without my knowledge or consent. But the title which is given to it by these publishers, contains two manifest perversions of truth. I have written no letter *sustaining* the recent ordination of Mr. Carey. And I have in no degree relinquished my position as one of the Editors of the Episcopal Recorder. I still cheerfully bear my full and equal responsibility for all that is editorial in the Recorder. Nor has there ever been a difference of opinion, among the editors, that I remember, in reference to any article so published in the Recorder. The present article is my own private communication, printed without any conference with any one upon the subject,—and upon my own responsibility alone. And it must be so received. If my readers have not sufficient discernment to perceive its bearing, or sufficient impartiality to justify or endure its consideration, this responsibility is theirs.

STEPHEN H. TYNG.

We regret to hear, that the engagement between Rev. Frederick Freeman, Rector of St. Mark's Church in this place, Augusta, Me., having expired, he delivered his Farewell Discourse on Sabbath last, and will not engage as Pastor of the Church. The Discourse we were unable to hear; but it is spoken of as an eloquent and affecting performance. Mr. F. has been in this place three years. Under God, he was the father of the Society; he collected the materials and organized it. By his efforts, too, its beautiful House of Worship was erected. He has done much for the cause in this place.

We have been associated with him in some official relations, and our private intercourse has always been most friendly, and he will permit us, in view of the dissolution of connexion with St. Mark's Church, to bear this public, though humble testimony of our respect and affection for his talents and virtues.—*Gospel Banner.*

Intelligence.

NEW HAMPSHIRE.

OCTOBER 6TH, 1843.

Messrs Editors.—Day before yesterday the special Convention of the Church in the Diocese of New Hampshire, met in St. Paul's Church, Concord, pursuant to the call of the Standing Committee.

Shortly after 9 o'clock A. M., the Convention was called to order by the Rev. W. H. Moore, Secty of the Convention, and the Rev. Charles Burroughs, D. D., was elected President, pro tem

A Committee to ascertain the number of Clergymen entitled to seats, and parishes to representation in this Convention, reported nine Clergymen as canonically resident in the Diocese and entitled to seats in the Convention; of these seven were present—eight parishes were represented by Lay delegates—the Convention was then fully organized by the election of Dr. Burroughs as President of the Convention.

After some minor matters were disposed of—the great business which brought us together came up for action,—some considerable discussion arose on the consideration of the resolution that it is expedient for this Convention, now to proceed to make election of a Bishop for this Diocese. The principal ground of difference of opinion arose from the fact that according to the Canon of the General Convention, any presbyter that we might elect would be obliged to wait until the meeting of the General Convention in October next before he could be consecrated. This, by the majority, was not considered as a good reason,—because we had met *expressly* for this purpose, and were prepared to determine a matter of so much importance to New Hampshire, and the Church at large. The resolution passed. And after a season, a solemn season too, of silent prayer to invoke God's direction—even that He would show whom *He* had chosen—the Clergy retired—and after some time returned and reported to the Laity that they had *unanimously* made choice of the Rev. Carlton Chase, D. D., of Bellows Falls, Vt. In this nomination the Laity, after having retired, unanimously concurred, and so this Rev. brother was declared to be chosen Bishop of this Diocese. I cannot but acknowledge the hand of God in thus thus uniting and harmonizing when there was reason to think that we might differ as to an important choice. And it may be proper to say—that although we remembered that the Diocese of New Hampshire was one of "the smallest of all" Dioceses—the Bishop would exercise an influence greatly beyond the proportion of her numerical strength. And we did not forget that what we did, would be, in the present state of the Church, powerfully for good or ill. Of our Bishop-elect, probably you know that he has a good report in the churches for qualities which will fit him for the responsibilities of his office in these momentous times. His being well acquainted with the Diocese over which he is called to preside, is an advantage well worth securing—being, in my mind, an important element in the prospects of a Bishop's usefulness. Yours, &c. W. H. M.

NEW YORK.

THE FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW YORK

(*Specially reported for the Episcopal Recorder, by Dr. J. A. Houston, of New York.*)

(Continued from first and second pages)

MR. THOMAS L. OGDEN then rose and said he was altogether indisposed at that time to enter on any formal reply to the last speaker. He was standing that the Convention should hastily pass on the resolutions, and rose merely for the purpose of moving that they should be referred to a special committee. The attention he had given them, had produced the conviction that although they were in some particulars objectionable, yet that there was room for the hope that their author would consent to such modifications as would render them more acceptable to the Convention in general.

MR. DAVID B. OGDEN then rose and said—I am very unwilling that the House should sustain the resolutions at all. I very much regret that this subject has been introduced at this time. The gentlemen say that there is a great deal of feeling existing on this subject, and that it has spread a great deal throughout this diocese. I admit it; and for the very reason no such resolutions should be passed. It is not the part of wisdom to pass resolutions of the importance when such excitement prevails. For the reason I shall vote against them.

I ask, where is then the necessity for their adoption? The General Convention does not meet until after we have another meeting next "fall." If we pass these resolutions requesting our delegates in the Convention to present this subject to its notice, we may as well do it then as now. In the meantime we will have had time to reflect, and both clergy and laity may come to a better feeling and mind. Again, if the Convention are determined to pass upon these resolutions, I would try to call their attention to the consequences of that act. Our Bishop in his Charge has told us what course he pursued in regard to the matter. Then a gentleman introduces resolutions saying that there is a doubt on this subject; in other words, it is calling on this Convention to express a doubt of the propriety of the conduct of the Bishop, and I for one am not willing to vote for such a resolution.

The gentleman talks of doubt existing—what does that mean? It must be doubt existing in the Convention, not in the minds of three, four, or five members, in the Convention itself; and a doubt which is expressed after the address in which the Bishop states his course. Now I have no doubt on that subject. I don't mean to say anything harsh here of any body. I believe that the course of the Bishop was the true one, and that the course of the two presbyters was highly incorrect and unwarrantable. I don't question their motives; but they certainly cannot suppose that all are to regard the matter as they do. These two gentlemen had undoubtedly a right to the keeping of their consciences, but we have a right to the keeping of ours; and it cannot be said that because we disapprove of their conduct, we mean to say anything grating to their feelings. I disavow all such intentions.

Now as to the first resolution. It begins—"Whereas it appears that doubts exist as to the true construction, &c." Now I did not at all understand the Bishop as saying that if a presbyter was then found one of the congregation, that he might not respond to the call. But it was because they did not prove to be of the congregation that the Bishop disapproved of the conduct of those two presbyters. They came forward officially as presbyters in their canonicals, and solemnly protested under the names of the rectors of St. Peter's and St. Mark's; and the Bishop says they had no right to do so, and beyond all question they had not. It is not denied that if they had acted as members of the congregation, and not in their official character, on all proximity they might have had a right. But they come forward in their official gowns and in their official names, and I should be glad to see their authority for that. There is none.

After all, look at the resolutions as you will, they are calling on you to say that the Bishop was wrong. Well, say they, he was wrong. Why? Some one having previously investigated the truth, he refused again to enter on it.

Here Mr. THOS. L. OGDEN rose and contended that this discussion of the merits of the resolution was out of order. It was for the very purpose of preventing such discussion, that he had moved the reference of the resolutions to a special committee.

MR. DUER was very anxious for the reference. The committee, if properly selected, might be instrumental in effecting much good. But it was very desirable that the views of those who offered the resolutions should be previously known, in order that the committee might take them into consideration, as well as the arguments of those on the opposite side. He was, therefore, disposed to allow the discussion to proceed.

MR. DAVID B. OGDEN continued.—The reason why I differed from my colleague, from Trinity Church

was, that I could not see how the Convention could refer the resolutions without first sustaining them. The reference seemed in fact to me to be sustaining them. If, however, the Convention deem me out of order, I have no desire to occupy their time.

The rubric in referring to "any crime or impediment" plainly means some one of which the Bishop had not before been informed; and therefore he calls on the people to state the crime, if they know it. The rubric then goes on to prescribe that if any notable crime or impediment be objected, the Bishop shall cease ordaining that person, until the party accused be found free of that "crime."

Now, what is the case here? This man had been accused; he had been tried by the Bishop and acquitted. He had been found clear, by the only man competent to judge of the subject. Why, then, have a second trial, and a second clearing? Who is to be the judge? The Bishop. Who is responsible for the ordination? The Bishop. If the Bishop have already tried him on that subject, and found him clear according to the very word of the rubric, in my apprehension, there is an end of the whole matter.

But the gentleman who so ably argued on the opposite side, said, "No; two presbyters may, after all this, come and object, and then there must be another trial." By whom? By a Jury? By the only judge, the Bishop? And if the Bishop has already tried and decided that the candidate is "clear" of the "crime," there must of necessity, as I before said, be an end of it. But suppose the gentleman is correct, would it not then in that case, be in the power of two presbyters always to prevent an ordination? They object. The Bishop suspends the ordination, and tries the candidate—a second and a third time they object, and a second and a third suspension and trial must follow! Then to those presbyters would he give a complete veto on the authority of the Bishop, as far as regards the ordination of candidates for holy orders. If, after one trial, they can demand another, they may go on objecting to the end of the chapter. I do not believe that the Church ever intended that, but that it is contrary to the whole order of the Church, as I understand it.

If the gentlemen are right, and I have no doubt they think so, I do not mean to question their motives, let them send a petition to the General Convention—the straight course is open to them. But they want to get it to be the act of this Convention. They want to pass these resolutions, condemning the Bishop, and so go armed to the General Convention with this document. They are not without a remedy otherwise. If the Bishop has ordained a Papist, with full knowledge of the fact, let gentlemen impeach him, and let him be tried and convicted. The tribunals of the Church are open to them. If it be true that the Bishop has undertaken to ordain a man who is a Papist, I have no doubt that before the House of Bishops he would be broken.

Now, I come to make a few remarks on the *second* resolution. I have been brought up in the Episcopal Church. I love it, its order, its unity, its peace. I have always understood and believed that the examination of candidates for orders, was a subject for the Bishop, and for the Bishop exclusively. I do not know that the Bishop is bound to institute this examination at all. He may, indeed, for his own satisfaction, do so, and call in one or more presbyters for advice; but after all, it is purely a matter of discretion with him, which, if he abuses, it becomes matter of impeachment. If we act otherwise, we do away entirely with the influence of the Episcopal authority. They talk of the influence of laymen. I as a layman, say that it is a subject with which I have nothing to do. The Church and the orders of it were established by our Lord and Master, and we are bound, as good Christians, to maintain and support them. I am, however, perfectly willing to make any provision that we can constitutionally, for the purpose of taking care that the Bishop does not transcend the authority given him, or exercise it improperly. But I never will, as far as I have an influence, take any step to trammel that power, that authority. Because, in my humble apprehension, I have no right to do so; nor, in my humble opinion, have any of the laymen a right to do so. This is unpopular doctrine to be sure; and I may be called in the newspapers a perfect Puseyite. But popular argument has no weight with me on this subject. These are all the observations I have to make on these resolutions. I am opposed to them entirely.

Hon. Judge Oakley here rose and said—I did not very distinctly hear the gentleman who last addressed the Chair, but I understood him to say, that the object of these resolutions was to procure an expression of the opinion of the Convention on the conduct of the Bishop. Now Sir—

Mr. Ogden—I did not say that was the object, but that would be the effect.

Hon. Judge Oakley. I again disclaim, in the most solemn manner, any intention of that kind. I introduced the resolutions after much deliberation, and for the very purpose of avoiding this discussion. I deprecate it, and will take no part in it. It was as a peace-offering that I laid these resolutions before the House, and I do trust that gentlemen will receive them in that spirit, and allow them to be referred without farther discussion. It will be recollected that I distinctly stated that I had not formed any opinion with regard to the conduct of the Bishop. But I meant to submit to this Convention whether a knowledge of the fact—which no man can deny—that there does exist a doubt as to the true construction of that rubric—should not lead to the admission of the propriety and necessity of obtaining an authoritative interpretation. Does the gentleman mean to say that no man is at liberty to entertain a doubt whether the Bishop acted properly or not? Surely, it is not to be supposed that the Bishop, being a fallible man, cannot have fallen into error.

I am, indeed, sorry that this discussion has occurred. I repeat that I will take no part in it. I am aware that there was a disposition, in some quarters, to introduce resolutions of a different character, and that it was with some difficulty that they were suppressed. How far this discussion may revive that disposition I do not say; but I do think that a regard to the peace and good order of the church forbids this discussion.

I understood the last speaker to say that he was opposed to the adoption of the resolutions so long as the agitation continues. How is it to cease? Was it ever known that agitation decreased by its continuance? It is for the very purpose of preventing its continuance that these resolutions are offered; and I do think that a candid and unprejudiced examination of their merits will lead to the conviction that they are not altogether inadequate to the attainment of that most desirable end.

Having said this much I forbear to take any farther part in this discussion. Whether this Convention shall adopt or reject the resolutions is to me a matter of comparative indifference. I have discharged what I consider a solemn duty, and therefore leave the matter in the hands of the Convention. I am bound, however, in justice to myself, to say one word more before I sit down. It has been intimated to me, that, though every step I have taken in this matter has been most carefully guarded against the suspicion that I was influenced by unfriendly feeling toward the Bishop, or any desire to call in question his authority, yet such motives have been imputed to me. But every man who has known me from my youth upwards, knows that no one in this assembly has a greater respect for the Bishop of this diocese, and that no one has a more sincere desire of maintaining the full exercise of his authority. I would be the very last man to propose a measure which by any just construction could be considered as an attempt to curtail the power of the Bishop.

Mr. John Anthon then rose to address the house. He thought he could present a powerful argument in favour of the resolutions. It was one which had exercised an overwhelming influence on his own mind. He belonged to a profession, to the members of which all classes of society were accustomed to resort for the purpose of receiving advice in any difficulty. In this way he had been called on to advise the two reverend gentlemen who took a prominent part in the recent transaction in the Church, out of which the necessity for the adoption of some measures similar to those recommended in the resolutions had arisen. He had given to the case which they presented the most deliberate consideration, and on his advice these gentlemen had acted. They had been possessed of sufficient good sense to follow that advice with firmness and discretion. Now, may it please the Convention, does not the fact that the interpretation of that rubric of the Church, which a counsel endeavouring conscientiously to discharge his duty, has given, differs from that entertained by others in the church, warrant the call for an explanation of the true meaning from the competent authority?

There had been a fresh outcry against the "Protest" of the Rev. gentlemen. Now what was a "protest?" Was it not the inalienable right of every minority? Take that away, and where was the liberty of the minority in any case? In all bodies constituted on the principles of justice this right is respected and guarded with the most jealous care. In making that "protest" these gentlemen also acted in accordance with my advice. The meeting at which the decision in favor of Mr. Carey was pronounced did not possess any authoritative character. It was nothing more than a mere private meeting of gentlemen, investigating certain matters presented to their consideration, and consequently any protest before a body of that character would have been worse than idle. When therefore the question came to be submitted to him, he, after attentive examination of the rubric, advised them to respond to the call upon the people at the ordination. That term "people" clearly embraced all classes—every individual present, with the exception of the presiding officer. And where was the impropriety of their conduct? How could he as their counsellor have advised to any other course?

Mr. D. B. Ogden. If the gentleman asks me what I would have advised, I can tell him. I would have advised them to go and submit themselves to the Bishop, and not commit disorder in the church.

Mr. Anthon. No doubt the learned gentleman would have given such advice. He (Mr. A.) was exceedingly anxious that the doubts to which reference had been so frequently made should be dispelled. He had made his accession to the church from the Lutheran branch, but would yield to no one in attachment to the order and discipline of the church.

With regard to the second resolution, he thought that its propriety was so apparent as to require no demonstration.

Hon. Judge Jones rose and said. This is a question of reference. When we refer a subject of this sort, the object is to collect information. The information is known to all here present. There are no new facts to be brought before us. We are to discuss this thing at once, and what necessity is there then for referring the matter to three, four, or five gentlemen merely for the purpose of obtaining their individual opinions? Of what use is this? A double report might very probably be the result, and the discussion on it would occupy as much time as the discussion without a reference. We have all the light before us. If any gentleman wishes to modify the resolutions he can introduce his amendment and let us act on it at once. It is all important that this question should be acted on promptly. We ought not to separate in this Convention until we finally pass upon these resolutions. If we refer for any beneficial purpose, we must refer for a sufficient length of time to draw up a report, and that done advisedly would necessarily delay the consideration of the question till to-morrow. I wish the subject passed on now. There have been numerous publications on all sides and full discussion, and I presume all understand the matter.

Dr. Wainwright. I decidedly object to the reference to the committee. I am for one fully prepared to go on and discuss the matter to the end. We have heard this day a most extraordinary disclosure, and I am much rejoiced to find from it that a heavy responsibility has been taken from the shoulders of two of my brethren and placed on those of an individual who has, I think, convinced every one present that he knows very little about the church into which he has introduced himself. Here is a rubric which has stood in our church ever since we were the American Church, and for centuries in the English Church, and which has been understood and acted upon uniformly,—never a doubt expressed of it,—and yet at this time of the day,—a man ignorant of the principles of the church—not having properly understood the rubric—demands that it should be sent to the Gen. Convention and altered and amended for his advantage.

Mr. Duer. The last speaker is somewhat mistaken. The ground taken by the speaker to whom he alluded was, that it he, a practised lawyer, and one called on to examine the rubric with peculiar care, inasmuch as the decision involved the character of one of his nearest relatives, did not understand it, that was a reason why it should be made plain to others whose doubts of its true meaning were more excusable. Do not the doubts exist? Is our veracity questioned? If the doubts exist should they not be settled in some way?

Mr. Anthon. I have the greatest respect—why should I not say affection—for the gentleman who alluded to me. But I am at a loss to account for the tone of his reference to me. *Tista* [illegible]. As to my assuming the responsibility, I can only say that my shoulders are quite broad enough, but my friends are abundantly able to bear it, and I glory in that association. No personal attack of that gentleman, or any other, can induce me to swerve from my purpose. As to the antiquity of the rubric, I care not whether it came in with the Stuarts or the Tudors. No matter how long it has existed, it ought to be explained and made clear to the satisfaction of all.

Dr. H. Potter had come to the Convention with the desire of opposing the introduction of any discussion. He was in favor of an act of amnesty. He most sincerely hoped that the resolutions would be allowed to pass to a vote without debate, and was very happy to observe that what had taken place was confined to the laity. The single gentleman who had so ably opposed the resolutions had so conclusively vindicated the order of the church that there was no necessity for further remark from any quarter.

The idea that the passage of the resolutions would allay the excitement in the public mind was perfectly absurd. It was impossible to allay that excitement by the act of any body. There was now going on a conflict of great principles which must be wrought out in a different manner. He was also opposed to the resolutions on the ground that they implied censure of the conduct of the Bishop. To that he never could assent.

There was here a general call of "Question," "question."

The motion on the reference of the resolutions was accordingly put, and lost after the following division:

	Ayes.	Noes.
Clerical votes,	18	101
Lay votes,	35	53

It was then agreed, after some animated conversation on a question of adjournment, to take the vote of the Convention on the resolutions. Prior to the question being put, Bishop Onderdonk rose, and thus addressed the Convention:—

I object to both of these resolutions, on constitutional grounds. The second resolution proposes a change in the conduct of the affairs of the Church, to which I am not prepared to give my sanction, even in the most indirect way. The arrangements contemplated in it would throw that examination before the public which heretofore has been solely for the satisfaction of the Bishop and the examining Presbyters. The individual thus examined then goes before the public as a minister of the Gospel. I never before this heard the principle mooted, that the examination of candidates for the ministry is to be matter of public discussion. I am, therefore, by no means prepared to give, in any way, my sanction to a change of order which has, as far as I know, prevailed universally in the Church.

In reference to the first resolution, I conceive that it introduces loose notions and dangerous views. In the first place, I am not prepared to say, that the right of construing the rubric rests in the General Convention. The Church has very carefully guarded the possibility of any such alteration, by prescribing a certain mode in which it is to be done. In some instances, the House of Bishops have given their opinion of the rubric. The result has been, that it has not had any other effect than as a recommendation. It has not been at all binding, and scarcely allayed, in any degree, differences of opinion.

Then, again, the Constitution appears to have particularly guarded against any alterations originating in Diocesan Conventions. They have no right to suggest any alteration of the rubric.

On these grounds, then, of essential principle, I record my vote in the negative.

The vote on the adoption of the resolutions was then taken as follows:—

	Ayes.	Noes.
Clerical,	19	97
Laity,	37	47

The resolutions were accordingly declared to be lost, and the Convention adjourned.

We annex the names of the clergy and the parishes with their respective votes:—

CLERICAL VOTES.

Ayes.—Rev. Dr. Anthon, Baker, Bedell, Bolton, Buckner, Harris, Kearney, Lewis, Messenger, Smith, Milnor, Moore, Page, Richmond, Shelton, Smedall, Stone, Waters, E. Williams—19.

Noes.—Right Rev. B. T. Onderdonk, D. D., Rev. Mr. Abercrombie, H. Adams, W. Adams, Andrews, Babbit, Beach, Berrian, Bissel, J. Brown, Carder, Carmichael, Chauncey, Childs, Clapp, Clark, J. W. Cott, Cornish, V. Cox, J. H. Cox, Creighton, Curtis, Davis, Dillon, Dowdney, Eastman, Edwards, Embury, Evans, Fairbairn, Forbes, Gainfield, Haight, Halsey, Harriman, Harris, Haskins, Hawley, Henry, Higbee, Hills, Hubbard, Hayes, Hunter, D. V. M. Johnson, E. M. Johnson, Jones, Judd, Kipp, Livermore, Lyell, McIlroy, Marcus, McVickar, Mead, Metcalf, Milledoler, Millet, Moody, Morris, Nicholls, Pardee, Patridge, Peters, Phillips, Potter, Powell, Price, Putnam, Payne, Ransom, Riley, Scoville, Seabury, J. Sherwood, R. Sherwood, Shaw, A. P. Smith, O. H. Smith, Spooner, Stewart, Sweetzer, Taylor, Tiffany, Travers, Twing, VanKleeck, Van Rensselaer, Wardham, Wainwright, Walter, Weed, Washburn, Wheaton, J. Williams—37.

LAY VOTES.

CHURCHES.

Ayes.—St. Anne's, Fishkill Landing; Zion's Wappinger's Creek; Calvary, Brooklyn; St. Peter's, New York; St. Stephen's New York; St. Thomas, New York; Christ's, Brooklyn; Emanuel, Brooklyn; St. Thomas', Brooklyn; St. Paul's, Flatbush; St. John's, Fort Hamilton; Ascension, New York; Christ, New York; Nativity, New York; Redemption, New York; *Du St. Esprit*, New York; St. George's, New York; St. James', New York; St. Jude's, New York; St. Mark's, New York; St. James', Goshen; Christ's Gilbertsville; Grace, Jamaica; Christ's, Manhasset; St. James', Newtown; St. Johns', Clifton; St. Andrew's Richmond; Trinity Chapel, Factoryville; St. John's, Kingston; Christ's, Marlboro'; Zion, Greenburgh; St. Anne's, Morrisania; Christ's, Pelham; St. Peter's, Peekskill; St. Peter's, Westchester; St. Paul's, Tompkinsville; St. Paul's East chester—37.

Noes.—St. Paul's, Albany; St. John's, Cohoes; St. James', Hyde Park; St. Paul's, Poughkeepsie; St. Luke's, Catskill; Emanuel, Little Falls; St. Luke's, Brooklyn; St. Ann's, Port Jackson; Annunciation, New York; St. Bartholomew's, New York; St. Luke's, New York; Trinity, New York; St. John's New York; St. George's, Newburgh; Christ's, Cooperstown; Christ's, Paterson; Trinity, Lansingburgh; St. Paul's, Troy; Grace, Waterford; St. John's, Huntington; St. Thomas', Mamaroneck; Christ's, Rye; St. Peter's, Albany; Trinity, Fishkill; Christ's, Poughkeepsie; Trinity, Athens; Trinity, Windham; St. John's, Brooklyn; St. Mark's, Williamsburgh; All Saints, New York; Grace, New York; St. Clement's, New York; St. Michael's, New York; St. Paul's, New York; Zion's, New York; St. Thomas', New Windsor; Zion's, Louisville; St. John's, Cold Spring Harbor; St. John's, Troy; St. Luke's, Rossville; St. George's, Schenectady; Calvary, Setauket; Trinity, New Rochelle; Christ's, Tarrytown; Trinity, Rensselaerville; St. John's, Delhi; St. Peter's, Hobart—47.

Evening Session, 6 o'clock, P. M.

The Church was very much crowded. After the minutes of the morning session had been read,

The Rev. Dr. H. Smith rose, and, amid the deepest silence, addressed the house. He said that he rose for the purpose of offering a few words of explanation. It had been stated by a gentleman who occupied a most distinguished place in public estimation, that he [Dr. S.] and the brother who had acted with him, had done so under the advice of that gentleman. It was true that they had done so. That advice had commended itself to them on account of the high professional standing, exalted worth, and powerful intellect of its author, but it would not have been followed, had it not, after careful consideration, been approved of by their own minds. And not from an earthly friend alone, had he [Dr. S.] taken counsel in this procedure. He had sincerely and earnestly sought the counsel and grace of Him who can alone direct in the right path, and he had arrived at the settled conviction that in the step he had taken, he had acted aright.

He did not desire to shrink from the responsibility of his conduct. He wished his position to be clearly understood before the Church and the world, and with the help of divine grace he trusted to be enabled to maintain it.

The Rev. Dr. Anthon next rose, and said that with his esteemed brother who had just addressed the Convention, he was unwilling that it should for one moment be supposed that he shrunk from any responsibility which he had incurred. The solemn obligation of his ordination vows rested upon him. He was ready to answer for his conduct there, and at the great tribunal hereafter.

The amendments of the constitution, as laid over by the last Convention, were then taken up. After some remarks by the Rev. Dr. Smith, against the last amendment, the words "Protestant Episcopal," which it had been proposed should be omitted in the designation of the Church in this diocese, were not omitted, the proposed amendment being lost.

Mr. John Duer then rose in his place. He said that he held in his hand a paper which he wished to have read and inserted on the minutes. It had not, however, received all the signatures which were to be attached to it. The paper was as follows:

"Whereas, the Bishop of this Diocese, in the address delivered to this Convention, expressed in strong terms of commendation, his approbation of the course and sentiments of the Religious paper called the "Churchman," published in the city of New York; and whereas the undersigned members of the Clergy and Laity now in attendance on the Convention, entertain a sincere conviction that the doctrines maintained in the said paper, and the spirit and tone in which the same is conducted, do not entitle it to the confidence and support of Protestant Episcopalians—therefore, they do most respectfully dissent from the opinion expressed in the said address, and request that this their dissent, may be publicly read and entered on the minutes of the Convention."

The reading of this document produced much sensation, and Mr. Duer had not yet resumed his seat when the Bishop said:

"I am perfectly astounded by the presentation of such a paper. I am surprised that the gentleman should undertake to offer it. He has no right to make such a protest. I sit here in a double capacity,—as President of the Convention, and as Bishop of the Diocese. I know my rights and prerogatives, and I will maintain them. This I am bound to do, in justice to the Church, as well as to myself. I will not suffer such a paper to be recorded on the minutes. If any respectful communication from the clergy or laity of my Diocese be presented to me, I shall receive it in my private individual capacity, but I will not permit such a document as that to be received here. I repeat I will not suffer it. I pardon the gentleman only on the conviction that he is not aware of the impropriety of his conduct. He must withdraw his paper. In making this decision, I throw myself on the Convention. I trust this Convention will sustain me, but, if it do not, my trust reposes in a higher power—and I will resist this attempt to the last."

Here the Bishop sat down. A very tumultuous scene followed. Applause, hisses, and other sounds of disapprobation, and cries of "order," intermingled; and for some time the Church was the theatre of, we must say, a most discreditable scene.

Mr. Duer in vain attempted to obtain a hearing, his voice being literally overwhelmed in the confusion which prevailed.

The Bishop, addressing Mr. Duer, said, "No apology will be received here, Sir."

The confusion was here renewed.

Mr. Duer still insisted on being heard.

The Bishop called out, "Remember, this is the house of God. All these sounds of disapprobation or approbation must cease. The Convention will proceed with its business. Are there any reports from the Committees?"

The confusion here ceased comparatively, and no business presenting itself, the Bishop delivered the following closing address:—

Brethren:—It is a blessed fact, interwoven with the whole history of our Church, delightfully indicative of its conservative character and which ought to command our devout gratitude for the overruling grace of God, that differences among us never make any serious inroads on our unity and harmony. Over and over again have the enemies of Christ predicted the reverse, and as often have their predictions—and what from the obvious spirit in which these were intended, it hardly is a breach of charity to call their hopes—been frustrated. Events have occurred, on which serious differences of opinion have been conscientiously maintained. Discussions have arisen in which honest warmth has existed. Sometimes good men have been taken off their guard, and yielding too much to natural impulse in their feelings and sensibilities, have spoken unadvisedly with their lips, and thus provoked danger of overdue passion and excitement. The decision once made however, all has been quieted. The enemy has been ashamed, being deprived of the power of saying what he gladly would have said against us, that we, too, have been rent by dissension and schism. Our union has been strengthened, and our mutual affection invigorated. Under God this has been largely occasioned by that happy polity which gives to all orders of men among us—bishops, clergy, and laity—their respective opportunities of full influence in our concerns. Our present position has prompted these remarks. This convention has been one of no common interest. It is unusually large. It came together under the expectation by all, that questions of an unprecedented character might be brought before it, and that cause of much excitement might grow up in it. The Church throughout our land, has looked to it as one of very special importance. Opponents and enemies of the Church, whether under the Christian name, or of ranks hostile to it, anticipated confusion and schism as the result, and friends there were who could not dismiss fears of danger of that result. Serious questions have arisen—earnest debate has ensued—Every one has had a fair opportunity to be heard. The decision has been duly and orderly made. Surely I am not wrong in anticipating that what has been, will be—Christian submission and contentment will characterise us all. Discord will cease. Union and harmony will be restored, and all will go to their respective homes with renewed resolutions to devote themselves to the service of Christ and his Church. God in his infinite mercy grant that through the influences of his Blessed Spirit, it may be so!

The convention then adjourned *sine die*—the benediction was pronounced, and the large audience slowly dispersed.

Thus terminated the proceedings of the most important Convention ever held in this country, the consequences of which yet remain to be developed.

The Rev. John P. Bausman, having resigned the charge of St. Augustine Church, Cecil County, Md., and received and accepted a call to St. John's Church, Hampton, Va., wishes all letters and papers to be directed accordingly.

Obituary.

Died, at Upper Piqua, Ohio, Sept. 25th, Mrs. Catharine C. Holtzaecker, the wife of Mr. George Holtzlacher, and daughter of the venerable Col. John Johnson, of Upper Piqua,—aged 20 years. In the death of this young lady, the Church to which she was much attached has sustained a loss, as well as the very affectionate family of which she was a member. She had been educated in the principles of the Episcopal Church, by her excellent parents, who have been among the warmest supporters and were among the earliest friends of this Church, in Ohio. About two years since, she was led, under the guidance of the Holy Spirit, personally to devote herself to the Saviour's service, and from that time, her heart has been much engaged in the great privileges and duties of the Gospel, and much interested in the prosperity of the Church. She was a comfort to her religious friends, and an honour to the cause in which she was engaged. At the time of her lamented and unexpected death, she was upon a visit, with her husband and infant child, to her father. She was seized with a bilious fever with which she struggled for ten days in vain. During her whole illness, her entire consciousness was mercifully preserved, and she constantly expressed an entire and happy reliance upon that adorable Saviour, to whom she had given up herself, and whose righteousness was her blessed and sufficient hope. During the last night of her trial, she was much in prayer, and repeated some verses of a hymn expressive of her happy confidence and hope. Having bid farewell to her husband, and to her father who had been long kneeling at her bedside in prayer, she found herself becoming extremely weak, and meekly said, "Is this death?"—and breathed her last. Her mind had been much fixed on things above, from the time of her conversion,—and her religious character, such as to give great consolation to her friends. Her spirit has matured rapidly for a heavenly world; and God has taken, too early for the wish of her fond earthly friends, but according to the wisdom of his own will, a loved child of his own adoption, to the kingdom and home provided for her from the foundation of the world. Let those who have witnessed her sweet and holy journey to her rest, glorify God in her, and seek more earnestly the things which are above, where Jesus sitteth upon the right hand of God.

Died, at her residence, near Piscataway, Prince George Co., Md., on the 3d inst., after an agonizing illness of twelve months, Miss Phebe A. D. Davis, aged 2?.

The subject of this obituary, was for some years previous to her death, a member of the Church of Christ, (Prot. Epis. Church.) She enlisted under the banner of our Lord and Saviour's "faithful followers," those who have such rich subjects for praise, love and adoration. About twelve months ago, she was taken with the incurable, and very painful disease, consumption. Too soon was the hectic flush seen to tinge her soft cheek. The hollow cough was soon heard to break upon the stillness of the midnight hour—whispering in fond relatives ears, that all would soon be over with her, their affections so ardently rested upon. They saw her daily fade away. She lingered on without murmuring or repining—while her soul was treasuring up gems, that never fade, to carry home to its God. She withered slowly, like the fading away of one of those beautiful flowers we loved to dwell upon in our childhood—gradual yet perceptible; not blighted at once, like a blossom broken from its thorny bough, or crushed down and trampled upon by the heedless tread; but gently, as the leaf fades, when time has driven over it his breath of summer brightness. But oh! this fading away only added fuel of love to the fire in her soul, that blazed daily, and ascended higher and higher to the throne of her God. In her last moments she called her weeping friends around her bedside and bade them farewell, bidding them at the same time, "to meet her in heaven." Blessed words, they are full of meaning and instruction to the bowed down with sorrow, and grief-stricken mourner. Then why should we weep? Has she not flown to heaven? Has she not entered her father's mansion to wander no more in this dark wilderness of sin, but to sing praises to the Lamb forever? "Meet me in heaven." Shall we all obey this injunction? It is the prayer of the writer that we may. When asked by some one, "did she fear to die?" She quickly replied, "Oh, no! indeed, I do not. I wish to die now. Oh! that I could die, my misery is so great." And her sweet words and heavenly looks to you so bright also, seemed farther to say,

Oh, no! I do not fear to die,
For hope and faith are high,
And life is but a misery,
And earth is strangely cold.

Her life, indeed, was "but a misery," for the writer can truly say, he never in all his life witnessed such intense agony on a death-bed. She was constantly asking her physician, (who sat by her bedside, watching the fast ebbing away of life, and with as much feeling as a parent would,) how long she had to live? To which inquiry, he replied to the best of his ability, in a manner becoming a physician.

These few remarks, my young reader, are of one, who bid as fair to ride on over the stormy sea of life for as long a season as you—but He, whose "will must be done," thought otherwise. But dear reader, in leaving her weeping friends, she left them with the comfortable assurance that all was well with her. And why? Because she had sought and found her Saviour to be precious to her never-dying soul, before her God had seen fit to lay his hand of affliction on her young frame—and did not wait until she came upon a dying bed, when she could no more grieve a loving Saviour. My dear reader, do not wait to be laid upon your dying bed, with your tender frame racked with pain, to repent and turn to God when you can no longer sin against an indulgent Father! I tell you it is a fatal delusion. Now is the accepted time—now is the day of salvation. Oh, ponder well on these sweet words, "meet me in heaven."

Dear sufferer, thou hast left this world,
Thy frame with pain was riven,
But oh, thou'st left us here on earth
Sweet words, "meet me in heaven."

Why should one tear of sorrow fall,
And we to grief be driven?
When God has made amends for all,
And we shall meet in heaven!

Soon shall our cold and lifeless clay,
To its mother earth be given,
And we compose one family,
When we shall meet in heaven!

H. J. C.

Ecclesiastical Calendar.

EIGHTEENTH SUNDAY AFTER TRINITY. October 15.

Proper Lessons for Morning Service, 2 Sam. xii. Luke xi. Evening, 2 Sam. xix. 1 Peter v.

NINETEENTH SUNDAY AFTER TRINITY.—Oct. 22.

Proper Lessons for Morning Service, 1 Kings xviii. to v. 22. Luke xv. Evening, 1 Kings xix. v. 22 to 62. 1 Peter i.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Schuylkill Haven,	Sunday,	Oct.	15th,	Morning
Minersville,	do.	do.		Afternoon
Pottsville,	do.	do.		Evening
Downingtown,	Thursday,	do.	26th,	Morning
Lower Dublin,	Sunday,	do.	29th,	Morning
Holmesburg,	do.	do.		Afternoon
Centreville,	do.	Nov.	5th,	Morning
Newtown,	do.	do.		Evening
Perkiomen,	do.	do.	19th,	Morning
Shannonville,	do.	do.		Afternoon
Phoenixville,	do.	do.		Evening

ST. PAUL'S CHURCH.

Sunday next being the first Sunday in the month, this Church will be closed in the afternoon. Evening service to commence at half past 7 o'clock.

ST. ANDREW'S CHURCH.

The second of the eight annual collections will be taken up in this church (being postponed last Sunday, in consequence of the inclemency of the weather,) next Sunday, for the various objects of Christian benevolence connected with this parish.

The collection will be made both morning and afternoon.

CHRIST CHURCH.

The fourth quarterly collection for Church objects, will be made in Christ Church, on Sunday next, the 15th inst., in the morning and afternoon. The proceeds of the collection, will be appropriated to Sunday schools.

The 2d Monthly lecture before the American Protestant Association, will, by leave of Providence, be delivered in the Central Presbyterian Church, corner of 8th and Cherry streets, by the Rev. H. A. Boardman, at quarter past 7 o'clock, next Sabbath evening, (15th inst.) Subject. *The intolerance of the Church of Rome.*

A collection will be taken up to aid the Society in circulating books and tracts on the subject of Romanism.

CHURCH OF THE ASCENSION, NEW YORK.

By divine permission, the Rt. Rev. C. P. McIlvaine, D. D. will preach in this Church on Sunday morning next. A collection will be made in behalf of Kenyon College.

New-York, October 11th, 1843.

NEW BOOKS.

EPISCOPAL BOOK STORE.

Depository of the General Protestant Episcopal S. S. Union, R. S. H. GEORGE, No. 26 South Fifth street.

Questions on the Lessons, Collects, Epistles and Gospels, in the Sunday Morning Service of the Church, designed for Bible Classes and Sunday schools, by the late Rev. Thomas Jackson.

A Help to Catechising, for the use of Clergymen, Schools, and Private Families, by James Beven, D. D., from the 2d London edition.

The Double Witness of the Church, by the Rev. Wm. Ingraham Kip.

Imitation of Christ, by Thomas A'Kempis, first complete American edition.

Warwick's Spare Minutes, or Resolved Meditations and Premeditated Resolutions.

Hours for Heaven, a small but choice selection of Prayers, from Eminent Divines of the Church of England.

No Union with Rome, an Address to the Members of the Protestant Episcopal Church in the United States of America, by the Rev. Samuel F. Jarvis.

GOTHIC ECCLESIASTICAL FURNITURE, designed and executed by J. HARE OTTON, Carver, 82 South Fifth st., Philad.

Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for Iron castings, gates, railings and standards, &c.

☞ See advertisement in McElroy's Directory.

Oct. 14—3m

ST. MARY'S HALL.

Why should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the education of immortal natures can be completed in two, seven, twelve, fifteen years; a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress. These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. Farther development, and attention has been carefully directed. The experience of seven years embodies as at present them now in outline. With the communities, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large confidence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is detailed and bordered in its substantial elements by the [illegible] which has been arbitrarily allowed to what are called the ornamental branches, as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each succeed in just proportion, in due subordination to solid and essential studies. As an inducement to cooperate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense: there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation* at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music; *Instruction in Latin, French and Drawing, and on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England, Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction in Latin, Greek, Spanish, French, Drawing, Painting, on the Piano and in Singing*, at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue, in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the doctrine, discipline and worship of the Church.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials $125, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall will be $10. No bill of any kind to be contracted by or for the pupils.

Address the Rev. E. J. German, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

Oct. 14.—4t.

GOLDEN HILL SEMINARY,
BRIDGEPORT, CONN.
FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.
MRS. S. A. BURR, PRINCIPAL.

The location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from where there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr, a native of France, has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, will bring into a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationery will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are Presbyterian, Methodist, Baptist, and Roman Catholic churches in the city.

Bills must, in all cases, be paid quarterly in advance.

References may be made to the following gentlemen: Rev. G. S. Coit, Bridgeport, Conn.; Hon. Andrew T. Judson, Hartford, Conn.; Hon. Samuel Ingham, Essex, Conn.; Rt. Rev. Benj. T. Onderdonk, D. D.; Rev. Wm. Berrian, D. D.; Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, New York; Rev. T. W. Coit, D. D., New Rochelle, N. Y.; Hon. Millard Fillmore, Buffalo, N. Y.; Edward Putnam, Esq., Baltimore; Col. Garland, Detroit, Michigan; Col. Andrews, Charleston, S. C.; C. V. S. Kane, New York; Rev. Wm. Hawley, Ch. W. Goldsborough, Esq.; Hon. Amos Kendall; Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Virgil Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city; Wm. Easton, Esq.; Hon. Geo. W. Crabb, Mobile, Ala.; Hon. Levi Woodbury, U. S. Senate.

Oct. 14—3m*

NEW BOOKS.

REMINISCENCES of Bishop Chase, Nos. 5th and 6th, just received.

Also this day published—

Proverbial Philosophy, a book of thoughts and arguments originally treated, by Martin Farquhar Tupper, M. A., of Christ Church, Oxford, first American, from the last and fifth London edition, first and second series, in one volume.

"This peculiar work has been greatly admired for its great beauty and excellence of thought and expression. It is a chain of gems of the rarest kind. The spirit of the work is evangelical, and the thought adapted to produce a strong impression."

H. HOOKER, Publisher,
178 Chestnut street, opposite the Masonic Hall.

Also, Ecclesiastes Anglicanus, being a Treatise on preaching, by the Rev. W. Gresley.

The Double Witness of the Church, by Rev. Mr. Kipp.

Trials and Triumphs, by the author of Emma.

For sale by
H. HOOKER.

CHEAP BOOKS.

SCOTT'S Family Commentary on the Scriptures, complete in 3 vols. imp. 8vo. bound in sheep, $5—Encyclopedia of Religious Knowledge, royal 8vo. bound, $3 50—Fox's Book of Martyrs, complete, bound, $1 25—Bogue and Bennett's History of the Dissenters, 2 vols. 8vo. price $2 50—The Work of Herman Witsius, containing his Miscellany Sacra, Oeconomia, Symbolica, Ægyptiaca, &c. &c. 6 vols. 4to. 1691, Vellum $10—Brown's Historia of Missions, with notes, by Adam Clarke, D. D. 2 vols. 8vo. sheep, 1816, $2 50—Durham's Popular Theology, or a Demonstration of Being and Attributes of God, &c. 8vo. London, 1759, price $1—Bp. Horne's Commentary on the Psalms 8vo. bound, price $1 25—Spofers (J. H.) Institutiones Theologiae Practicae Universae, &c. &c. 5 vols. 8vo. 1757 (scarce,) price, $7 50—Owen's Commentary on the Hebrews, 7 vols. 8vo. London, board, price $9—Cruden's Concordance—Thornton's Family Prayers—Bishop Brownell's Family Prayer-Book—Companion for the Altar—Fasts and Festivals—Jackson's Questions—Bunt's Writings—Doddridge's Family Expositor—James' Christian Professor—Do. Anxious Inquirer—with a great variety of religious books *for sale cheap*. A large and splendid assortment of Bibles and Prayer books, *all at low prices*.

J. WHETHAM & SON,
144 Chestnut street, opposite the Theatre.

STANDARD EPISCOPAL WORKS.

JUST Published, by Geo. S. Appleton, 148 Chestnut street, opposite the Arcade,

Tales of The Village, by the Rev. Francis E. Paget, A. M. Chaplain to the Bishop of Oxford, three elegant volumes, 18mo. price $1 75.

Of The Imitation of Christ, four Books, by Thomas A' Kempis. 1 elegant volume, 16mo. price $1.

The Double Witness of the Church, by the Rev. Wm. Ingraham Kip, Author of "Lenten Fast," 1 volume 16mo. price $1 25.

Disce Vivere—Learn to Live, wherein is shown that the Life of Christ is, and ought to be, an express pattern unto the Life of a Christian, by Christopher Sutton. One vol. 16mo. price $1.

The Churchman's Companion in the Closet; or, a Complete Manual of Private Devotions. Collected from the Writings of Archbishop Andrews, Bishop Ken, Dr. Hicks, Dr. Kettlewell, Mr. Spinckes, and other eminent Divines, with a preface, by Mr. Spinckes. Edited by Francis E. Paget, M. A. One elegant volume, 16mo. price $1.

The Practical Christian, or, Devout Penitent, containing the whole duty of a Christian on all occasions and necessities, fitted to the main use of a *holy life*, by R. Sherlock, D. D., with a life of the author, by the Rev. Bishop Wilson, author of Sacra Privata, etc. One elegant volume, 16mo. 87½ cts.

TREGO'S GEOGRAPHY OF PENNSYLVANIA.

JUST Published, by Edward C. Biddle, No. 6 South Fifth street, A Geography of Pennsylvania; containing an account of the history, geographical features, soil, climate, geology, botany, zoology, population, education, government, finances, productions, trade, rail roads, canals, &c. of the State; with a separate description of each County, and Questions for the convenience of Teachers. To which is appended a Traveller's Guide, or table of distances on the principal rail road, canal and stage routes in the State; and lists of the Congressional, Senatorial and Representative Districts. By Charles B. Trego, late Assistant State Geologist, &c. &c. Illustrated by a Map of the State and numerous wood engravings. Price 87½ cts.

From James J. Barclay, Esq., President of the Board of Directors of the Public Schools of the City of Philad.

Philadelphia, Sept. 25, 1843.

My Dear Sir,—I have examined, with great satisfaction, Trego's Geography of Pennsylvania, which you sent to me.

Such a work has long been a desideratum, and cannot fail to be *eminently* useful, as it contains a large body of valuable information, carefully collected, and judiciously arranged. The embellishments are designed with taste, and neatly executed.

From its merits the work deserves and will no doubt receive a liberal patronage throughout the Union; but upon the people of Pennsylvania it has especial claim. It should be introduced into every Seminary of learning, and no family in the Commonwealth should be without it.

Yours very truly,
JAMES J. BARCLAY.

HOVER'S INK.

Mechanic's Bank, of Burlington,
July 14, 1843.

Having for about twelve months past used the ink manufactured by J. E. Hover, I take pleasure in recommending it to Institutions and the public generally as a very superior article.

A. W. BURNS, *Cashier.*

Farmer's Bank,
Wilmington, July 7, 1843.

Having used Joseph E. Hover's Ink for some length of time, I have no hesitancy in recommending it for its durability of colour and its freedom from sediment, and being well adapted to the metallic or steel pen.

R. D. HICK, *Cashier.*

For sale at No. 105 N. Third st., 6 doors below Race street, east side, Philadelphia, by

Sep. 30. JOSEPH E. HOVER, Manufacturer.

NOTICE.

The Co-partnership of the subscribers, trading under the firm of Wm. Stavely & Co., is this day dissolved, by the withdrawal of Charles Eldred from the firm. The partnership will be continued by William Stavely and James S. McCalla, under the firm of Stavely & McCalla, by whom the business of the former will be settled.

William Stavely,
James S. McCalla,
Charles Eldred.

Sept. 26, 1843.

MONEY RECEIVED FOR THE RECORDER.

Dr. Thomas Dutton, Newtown, Ct.	$2 50
Rev. Henry B. Goodwin, Newport, Md.	2 50
Rev. H. S. Atwater, Hunt's Hollow, N. Y.	3 00
C. L. Bolt, Norwalk, Ohio,	2 50
Eben Bolt, do	2 50
Christopher Armstrong, Saltsfield, Ohio,	3 00
Wm. Casselberry, Trappe, Pa.	2 50
Miss Emily Miller, West Haverford, Pa.	2 50
Dr. H. J. Posey, Florence, Ala.	2 50
Princess Ann, Md.—Wm. Woolford, Wm. Miles, S. W. Jones, each $2 50,	7 50
Mrs. John Dorrance, Bristol, Pa. (to April, 1843)	2 50
Dr. J. W. Phillips, do (to April 1844)	2 50
Georgetown, D. C.—Mrs. C. Sanders, R. Woodward, W. H. S. Taylor, each $2 50,	7 50
	$43 50

Poetry.

CHINA EVANGELIZED.

BY J. MONTGOMERY.

Ye armies of the living God,
His sacramental host!
Where hallowed footsteps never trod,
Take your appointed post.

Follow the Cross—the ark of peace
Accompany your path;
To slaves and rebels bring release,
From bondage and from wrath.

Tho' few and small, and weak your hands,
Strong in your Captain's strength,
Go to the conquest of all lands—
All must be his at length.

The closest seal'd between the poles
Is open'd to your toils;
Where thrice a hundred million souls
Are offered for your spoils.

Those spoils, at his victorious feet,
You shall rejoice to lay;
And lay yourselves, as trophies meet,
In his great judgment day.

No carnal weapons those ye bear,
To lay the aliens low;
Then strike amain, and do not spare—
There's life in every blow.

Life!—more than life on earth can be,
All in this conflict slain,
Die but to sin—eternally
The crown of life to gain.

O fear not, faint not, halt not now,
Quit you like men; be strong;
To Christ shall Buddhu's votaries bow,
And sing with you this song:

"Uplifted are the gates of brass;
The bars of iron yield;
Behold the King of Glory pass:
The Cross hath won the field."

DE RANCE AND FENELON.—A CONTRAST.

BY MRS. H. E. BEECHER STOWE.

No period of history produces so many instances of "truth stranger than fiction," as that of Louis the Fourteenth. The account of his brilliant court seems like a continued romance, exhibiting the most complicated and improbable combinations of human passions in all their extremes—the extremes of servility, licentiousness, and baseness, and the extremes of romantic honor and generosity, and of every excess of religious devotion. A mere catalogue of the various names immortalized by beauty, wit, grace, genius, scientific attainment, political talent, and military success in these times, would produce the impression of a wonderful union of all in one period, that could give life and excitement to society. But the developments of the religious sentiment in this very corrupt and licentious time, are fully as wonderful as any other. We have chosen from its history two characters, both in high repute in the devotional world of their day, but whose style of religion presents in every respect a complete contrast—the Abbe de Rance, reformer of the monastery of La Trappe, and the well known Fenelon, Archbishop of Cambray.

Both were of noble families, and early destined to a clerical life, enjoyed every advantage which this circumstance could afford in a corrupt and worldly church. The parents of De Rance had filled the highest offices under government, and he was himself the god-son of the Cardinal Richelieu. Endowed by nature with great power and acuteness of feeling, with a mind vigorous, comprehensive, and energetic, he became early the pride of the universities where he gained his education. These striking traits of mind were enhanced by a noble form, extreme grace and beauty of person, courtly manners, brilliant wit, and fascinating powers of conversation: while endowed with abundant wealth, not merely by family inheritance, but by princely ecclesiastical revenues, and high in court favor, he seemed to have realized in one perfect lot, all the most splendid dreams of romance.

Nevertheless, De Rance, in common with many of the high clergy of his time, was atheistic in principle, and reckless and abandoned in conduct. Ambition was the only serious business of his life, and gaming and every species of profligate excess, its amusements. Several circumstances together combined to turn this strong character into a religious channel. De Rance was a lover of the celebrated Dutchess de Montbason, one of those all-powerful beauties, whose enchantments wrought such wonders in the society of those times. During an absence of De Rance in the country, this lady was suddenly attacked by the small pox, and died. Returning to Paris, De Rance sought her house, and knocked in vain for admission. Surprised at this reception, he found his way up a private passage to the door of her apartment, where again he repeatedly knocked for admission. All was silent, and De Rance at length opened the door; but was frozen with horror at the sight that there presented itself. In the centre of the room stood a leaden coffin, where lay the lifeless form of her he sought; the head severed from the body and lying at the foot of the coffin, the whole partially concealed by a pall which had been hastily thrown over it. The coffin had proved too short, and in the horror of infection, this expedient had been resorted to, to hasten the completion of the ceremony. Nothing could more completely show the utter heartlessness, the want of all sentiment and feeling in a people devoid of religion, than this closing scene of one of the proudest beauties of France. She had moved amid the acclamations of society, adored with even heathenish deference, and beheld at her feet the noblest and bravest of France; but when the hand of disease and death touched her, there was not one found—not even one lowly heart among her servants and attendants, to protect her lifeless form from sacrilege.

De Rance, though unprincipled, was not, it seems, heartless; and his horror and despair bordered on phrenzy. A belief in a world to come, which he had never been able entirely to subdue, was overwhelmingly revived by this awful fate of one whom he had tempted to sin. In his agony, he uttered an exclamation, which, alas! more than one may have had occasion to utter over a friend forever departed—"She once sought God, and *I* misled her." Shortly after this incident, the death of his political patron, the Duke of Orleans, laid the same heavy hand on his ambition, which already had been laid upon his unhallowed love. With a mind of such burning passion and fierce determination, there was no middle course; he distributed his fortune to the poor, threw up his ecclesiastical preferments, and turning his back on the splendors of the most brilliant court of Europe, retired to the Abbey of La Trappe, in Normandy, to spend his life in penances, and austerities as fearful as had been his sins. Never was a place more fitted to be a congenial abode of a gloomy and remorseful spirit than this. The Abbey was situated in the midst of dreary and unbroken forests, which stretched around it for leagues in succession, without inhabitants or signs of life. The eminence where it stood was surrounded on all sides by a deep valley, almost impervious to the rays of the sun. Eleven dark and stagnant lakes, interspersed through this valley, were united together in a double moat around the convent, and might seem like the dark rivers of the ancient fable, forever separating the land of shades from the world of living men. A death like and dreamy stillness brooded over this desolate place, only broken by the sepulchral tones of the convent bell, which came on the ear like echoes from another world.

At the time that De Rance threw himself into this institution, the monks who inhabited it had become men of the most abandoned and ferocious character; and from the frequency of robbery and assassinations perpetrated by them, were commonly known by the designation of the Banditti of La Trappe. Repeated attempts were made to assassinate De Rance; but the energy of his mind, and the vehemence of an eloquence inspired by remorse, and by all the deep felt terrors of the world to come, prevailed even over these hardened and brutal men, and the convent was at last brought to a state of subjection and severe discipline, unparalleled even in the annals of Catholic austerity—a discipline so rigid and death-like, as well to earn for it the designation it afterwards received, of "The tomb of La Trappe." Conversation of all kinds was strictly forbidden, and an unbroken silence reigned through the whole monastery, excepting for one hour on Sunday morning, when a convocation was held on religious subjects. All knowledge of the proceedings of the outer world was excluded, and the study of books forbidden. Prayer, the silent performance of the multiplied forms of Catholicism, and the culture of the grounds, were the only occupations allowed. The common hall, where the inmates assembled, was hung with pictures of the most terrible description. All the mysteries of death, all the revolting secrets of the grave were there exhibited—the corpse, the skeleton, the soul, agonized in purgatory, or writhing in the flames of hell—all, in short, that could inspire dread and terror was constantly before the eyes. The furniture of each cell consisted of a bed composed of knotted straw rope, a rug, a few books of devotion, and a human skull. The clothing of the inmates was of heavy woollen stuff, never taken off or changed, night or day, summer or winter, and their food of the coarsest and most uninviting description. In short, there was a systematic arrangement to exclude every possible comfort, and to unite everything in life that was hard and disagreeable; and any desire to secure ease, or to avoid inconvenience of any sort, was strongly reprobated as contrary to the desire of the institution. During the severest weather in winter, no monk was allowed to warm himself at a fire, and De Rance once turned away a novice from the institution, because in weeding the convent garden, he put aside the nettles that wounded his fingers. Sickness, like every other evil, was to be endured in silence, and when the last struggle approached, he was laid on a bed of ashes on the floor of his cell, there to expire.

Every person who entered this Tomb of La Trappe, was supposed to die to his former self, and to the memory of all his former life. He renounced his worldly name, and received a conventual designation; and none but the prior and abbot knew the real name, the age, rank, or native country of any of the inmates. Persons of the same name and family lived side by side, as silent and unrecognizing, and often as ignorant of each other, as the dead who laid side by side in the yard around; and the inscription on the tombstone often conveyed to the survivor the first information with whom he had been living. An affecting anecdote of this kind is related of a young man who entered the convent, and whose devotion and austerities, excited the wonder, even of that community. At length, worn out with the severities of such a life, he fell into a lingering decline. One of the monks was deputed to attend him—the young man died. After this, the monk who had attended him was often observed in deep meditation over his grave; and ten years after, when the old man died, his tombstone unfolded his history. He was the father of the youth whose decline he had watched, and whom, silent and uncommuning, he had led to the boundary of the world of spirits. How many similar histories of human feeling repressed and silently withering, the records of such an institution might unfold! Such was the fruit of the repentance of one of the most gay, talented, rich, and admired of France—such the life and death which he considered an expiation for sin, and the passport to the favor of an all-pitying Savior—so much heavier is the burden imposed by human terror and remorse, than the easy yoke of the Redeemer.

To turn from this picture to the contemplation of the life and character of Fenelon, is like emerging from a dark, damp cavern, into pure air and sunshine. We have already mentioned that he was, like De Rance, of noble birth; nor was he inferior to him in reputation for talent, or in graces of person and manner. A contemporary writer thus describes him.

"Fenelon was tall and thin, with a good figure, his eyes having more expression than any I ever saw. His countenance once seen, could never be forgotten; there was in it both gravity and courtesy, seriousness and cheerfulness. It was as appropriate to the Archbishop, as to the man of noble birth; there appeared in it, as in his whole person, perfect grace, decorum, delicacy, and above all, dignity. His manners agreed with his looks, and partook of that good taste which an early habit of intercourse with the best society gives. There was a natural eloquence, and an insinuating politeness in his conversation, which was at once noble and discriminating. He put himself on a level with his auditor, and the effect was like enchantment—no one could leave him without regret, or without a wish to see him again." But though entering the world with every advantage which high connections, fortune, and talents could give, and with all the ambition and pleasure of life fresh before him, Fenelon was early and fervently consecrated to the service of Christ. The first enthusiastic purpose of his heart, was to renounce all worldly honor and splendor, and to take upon himself the obscure and self-denying portion of a missionary in the forests of Canada. The unwillingness of his family connections, however, and the delicacy of his health, led him to relinquish this scheme, and to sustain the far more difficult task of setting a consistent Christian example in the gay and corrupt court of Louis. He was appointed preceptor to the Duke of Burgundy, through the auspices of the Duke de Beauvilliers, who was an intimate friend of Fenelon. The young heir to the French throne, though possessed of splendid abilities, and the greatest energy of character, was violent, revengeful, cruel and obstinate. Yet, by a union of talent, firmness, and tact, with the most perfect simplicity, tenderness, and humility, Fenelon acquired an unbounded ascendancy over his pupil, and the transformation wrought seemed little less than a miracle. The imperious youth became humble, self-distrustful, rigidly conscientious, and impressed with a most earnest sense of his responsibilities to God in the high station where he was placed. "At five and twenty he was the idol both of the people and the army—everything was hoped for France from his reign."

This remarkable transformation of character has been ascribed by worldly men to the superior tact and knowledge of human nature possessed by Fenelon; but it is in fact a remarkable instance of the power of the gospel, simply and truthfully exhibited in the life of a consistent Christian. In endeavoring to acquire ascendancy over his pupil, Fenelon appealed neither to ambition, nor worldly honor, nor love of praise; but simply to a sense of responsibility to God. He constantly presented before him the great final account which he must render to Him, as the deciding motive of every action. From an inconsistent or partially worldly man, such an appeal might have failed in restraining the high spirit of the young prince. But the whole spirit and soul of Fenelon was so entirely subdued and controlled by the truths which he taught; he was so evidently and feelingly in earnest, and his conduct so lovely an illustration of the consistency and beauty of what he inculcated, that his life seemed to make unseen things real, and to carry those around him insensibly with the tide of his own feelings. He never for a moment thought of making a favorable impression with regard to himself, and in his intercourse with his pupil, and with all others, made it a rule frankly to confess every error or mistake into which he had fallen. This perfect truthfulness and humility, while it awakened veneration and confidence, inspired truthfulness in return, and the proud pupil was shamed into humility by the lowliness of his master. Parents and teachers may learn an important lesson from this example of Fenelon. Very few, we think there are, who dare to throw aside all disguise, to acknowledge their own errors as freely as they expect their children to acknowledge theirs, and to rest their claims to respect simply on what they are, without attempt at self-defence or concealment. Yet we believe that the experiment of perfect Christian frankness and humility will be found in every case to be successful.

After having been for five years the preceptor of the young Duke of Burgundy, Fenelon was appointed Archbishop of Cambrai—one of the highest dignities of the French kingdom. About the same time commenced the unfortunate dispute with Bossuet on the doctrines of Madame Guyon, which was the source of so many misfortunes to Fenelon. The doctrines of this enthusiast, if involving somewhat of metaphysical absurdity, were at least of a very harmless nature. That God was to be loved for himself alone, without any regard whatever to his connection with our happiness, and that the love of happiness itself must be eradicated from our mind to give place to one of absolute submission to the divine will, seemed to be about the amount of the doctrines; those who supposed themselves to have attained to this state of absolute self-annihilation were called *quietists*, from the entire freedom from all hope, fear, or desire of any sort, which it produced in their minds. Partly from pity, and partly from an instinctive leaning towards whatever had the appearance of fervor and disinterestedness, Fenelon defended Madame Guyon. He was denounced as a heretic to Louis, and that monarch, though dispensing himself from most of the laws of God in ordinary practice, felt as a good Catholic extremely shocked at any improprieties of sentiment, or variations however slight, from the orthodox style of thinking. Accordingly Fenelon was ordered to leave the Court, and return to his bishopric in Cambrai—a sentence at that time considered as involving the extreme of worldly disgrace. A condemnation of Fenelon's work from the Pope of Rome, next followed, and completed in the eyes of the worldly, the measure of his mortification and disgrace.

But Fenelon viewed the subject far otherwise. As a devout Catholic, he believed that all the official acts of the Pope of Rome were under the immediate direction of the Holy Spirit. He therefore considered this decision as a voice from God, telling him that he was in error, and he immediately submitted. Though he could not himself see wherein he was wrong, yet considering himself divinely warned that he was so, in the presence of a numerous and weeping audience of his friends and parishioners, he ascended the pulpit, read aloud the condemnation of his work, and publicly expressed his submission to it, as an act of submission to God. He disclaimed every attempt to use the dignity of his station, and his influence over his people, to prejudice them in favor of his sentiments. "God forbid," he said, "that the pastor should seek any distinction, except that of being more humble and obedient than the meanest of his flock." The dignity and humility which Fenelon exhibited—the entire absence of all selfish feeling in this transaction, turned the tide of public sentiment very much in his favor—so true is it, that before honor is humility. Even the Protestant Christian of our times, accustomed to exercise his own reason in matters of belief, and not overburdened with deference towards spiritual authority of any kind, cannot but acknowledge, that viewing the subject as Fenelon did, he set an example of true Christian humility—a humility more acceptable to God, than any measure of vigor and independence of thought without it.

But although in this instance, the mind of Fenelon seemed to bend beneath the tyranny of his religious system, yet, in many points, the purity and benevolence of his heart carried him beyond the narrow and intolerant spirit of his church. He lived too nearly in sympathy with his Saviour, to accord with the persecuting and denouncing spirit which seems to belong to every powerful ecclesiastical system; and towards all the sincerely religious, of whatever persuasion, he conducted with gentleness and Christian charity. Being informed that some Protestant families in his diocese, had, in fear of persecution, attended mass and professed the Catholic religion, while they were meeting privately, according to their own form of worship, he said to one of his attendants—"You see how it is, brother; it is high time that these good people should have some settled religion; get me their names, and I will procure them passports." Fenelon not only did this, but assisted them in their preparations, and received their clergyman into his own family for some days, whom he treated with all the kindness and consideration of a brother.

Though Fenelon was under a cloud, both in respect to ecclesiastical and court favor, yet his irreproachable life so commended itself to the moral sense of mankind, as to draw involuntary homage from all with whom he came in contact. During a war with England, when his diocese was exposed to the course of the army, Prince Eugene and the Duke of Marlborough, both gave orders to respect everything that belonged to the Archbishop. English sentinels watched at the doors of his palace, and repeated offers of foreign soldiers were made to guard him from one part of his diocese to another. It is related that at this time, Fenelon, in the course of one of his visits, met a poor cottager, overwhelmed with distress, and inquired the cause—"Ah! my lord," answered the poor man, "the soldiers have driven away my cow, and I know not where I shall ever find another as good." Availing himself of the safe-conduct that had been given him, Fenelon set out on foot, a distance of some miles, recovered the cow, and drove her back to the grateful cottager. This tenderness for the poor and low, was the more remarkable at an age when high ecclesiastics exhibited all the pomp and haughtiness of the nobility; and seemed to think that a measureless distance divided them from the common people. Fenelon's visits to his flock were commonly made on foot, and without attendants; he entered their families as a sympathising friend, and shared their interests, joys, and sorrows, with all the tenderness of a parent. While he maintained in his palace the state and dignity required of his high rank, he, nevertheless, seemed to consider his fortune an enjoyment, only so far as it enabled him to confer happiness, and alleviate distress. The poor, the sick, the friendless, the wounded among the soldiers, were received into his house, and there found tenderness, sympathy, and care. It is related of him, that in one of his absences from his diocese, he heard that his palace, his library, and papers, had been consumed by fire. "I would rather that they had been burned," replied Fenelon, "than the cottage of a poor peasant." Another anecdote related of Fenelon, bears testimony to the effect of his daily life on those around him. Some of his ecclesiastical opponents, anxious to have something to report against him, contrived to introduce into his family a man who was to be a spy upon his actions. Subdued, however, by the purity and gentleness that he witnessed, he threw himself at the feet of Fenelon, and confessed the unworthy design that he had cherished, and ever after remained one of his firmest friends. "I must not stay here," said Lord Peterborough—an avowed infidel—who was visiting at Cambrai, "if I remain here two days longer, Fenelon will make a Christian of me in spite of myself."

The last part of the life of this good man was embittered by many afflictions. Cut off by his vows of celibacy from all the supports of family affection, his deep spirit clung with the more absorbing love to his intimate and personal friends. The sudden death of the royal pupil, whose mind he had formed, and from whose reign he hoped so much good to France, was to him an overwhelming stroke. To this, soon after succeeded the death of the Duke of Beauvilliers, his longest tried and dearest friend. On hearing of this last affliction, he exclaimed, in a burst of sorrow—"All my ties are broken." After this, he seemed to gird up the loins of his mind, and to stand waiting for the hour of his dismissal. An accident at last accelerated the approach of death—and the noble and lovely spirit passed into everlasting rest. At the time of his death, as he was still understood to be under the cloud of royal displeasure, no one appeared to pronounce a funeral oration over his remains—a customary honor at that time rendered to distinguished men. But the ceremony was needless, for the record of Fenelon's worth was engraven deep in the hearts and consciences of all who had ever known him. Eight months after, the monarch, whose frown had kept France in awe, also died—"and was buried;" the funeral ceremonies were interrupted by the rejoicings of the people, who having flattered, feared, and hated him while living, exulted over him when dead. "The name of the just is as brightness; but the memory of the wicked shall rot."

In comparing Fenelon and De Rance, we have compared two kinds of religion—the one the religion of human invention—the other the religion of Jesus Christ. We do not say that De Rance, and the multitude of the gay, the rich, the noble, who ended a life of profligacy and vice, in his terrible school of penitence, were not truly Christians. They might have been, and they might not—and in the judgment day that great question will be decided without a single reference to the penances and labors they imposed on themselves; but simply by the inquiry—had they the spirit of love—the charity, without which all else is nothing.

Though Fenelon was a Catholic, and is often triumphantly quoted as an example of the power of that faith—yet, let it be observed, that the excellences of his character resulted, in no instance, from the *peculiarities* of the Catholic system; but that they were the result simply, of that close imitation of the character of Jesus which is inculcated alike by Catholic and Protestant.

But the piety of De Rance and his system, were the result of what is peculiar to *Catholicism alone*—and we may therefore justly say, that the spirit of Fenelon was the spirit of Christianity—that of De Rance that of Roman Catholicism. Which is the best, let the common sense of mankind judge.

HOME.

Home! 'tis the loved spot where rests the refulgent rays of the radiant star of hope, where dwells the bright angel of happiness, where within the sphere of the social and domestic affections may be found all of bliss which this world can give. Home! 'tis a word to which our hearts, however far we may roam from the loved spot that gave us birth, will ever respond. With what thrilling and unearthly tones does the exquisite strain of "home, sweet home," fall upon the ears of him who hath wandered far from the home of his youth, who is so sojourning amongst strangers in a strange land. Deep and overpowering are the sensations that fill his heart as the recollections of by-gone days come rushing o'er the tide of memory. Again he stands beneath the parental roof—again he hears the loved voice of a kind father and mother—again he is clasped in the arms of a beloved sister—again he drinks in the rich tones of affection from her sweet lips—again the kiss she imprinted upon his lips as she clung to him in the painful agony of separation seems breathing warm—but alas! the sweet illusion is short, stern reality dispels the light of imagination, and he awakes to the heart chilling reality.

Children's Friend.

A LESSON FOR THE YOUNG.

The following narrative of the *triumphant death* of a youth, aged *twelve years* and *nine* months, is from the Evangelical Magazine, a journal published in London. It will give the youthful reader a view of the power of true religion in disarming death of his sting, and filling the soul with peace and joy in prospect of eternity:

"Four years ago, I entered a gentleman's family as tutor. Of my pupils when I left, a year ago, the youngest alone seemed uninterested in divine things. But, in this case, Christ's words have been fulfilled, 'the last shall be first.' So interesting did his experience appear, and so apparent was a change of heart in him, before he left this present evil world, that I have thought a short narrative of his case cannot fail of proving beneficial to many who may read it.

Last winter, he was seized with measles. The disease could not be subdued, and the consequence was congestion of the lungs. He lingered a few months, and during that time he often suffered extreme pain. Toward the beginning of his illness, he became deeply anxious about his state before God. 'Oh, I cannot sleep," said he on one occasion, when advised to compose himself, to get a little sleep—'I cannot sleep till I get this load of sin off!' At length he found Christ, and in him every blessing. After this his joy was almost uninterrupted. He was asked one Sabbath morning if his mind was comfortable. 'O yes,' said he, 'peace, peace—peace with God through Jesus Christ.' That the love of God was shed abroad in his heart by the Holy Spirit, appeared evident from his anxiety that others should come to Christ. One night he was overheard earnestly beseeching some one to come to Christ. 'Oh!' said he, 'if you will only come to Christ, you will find that he will not cast you out. Just come to him as you are, with all your sins.' Being asked if he had any message to the Sabbath school, he paused a little, and then said, 'Tell them to seek Christ, now, now. With all my heart I say unto them, come to Christ now. I once pretended to come to Christ, but I did not really come.' 'Well, but you have come now, have you not?' 'Oh, yes! Oh, he brought me!' He then added, 'If Jesus Christ had not first loved us, we could never have loved him.'

Even on a bed of acute pain and suffering he could rejoice with a joy unspeakable, and full of glory; and there, too, he found, that no bodily disease can destroy the blessedness of the man whose transgression is forgiven, and whose sin is covered.—'How happy,' said he on one occasion, 'is the believer in Jesus! None else can be happy: those who do not believe in Jesus are miserable.' And after a pause, as if he had been thinking on their awful delusion he added, 'They must be mad—they are really mad!' His confidence in the faithfulness of Jesus was very strong. 'How kind Jesus is! When I think of this, it makes me so happy I don't know what to do!' At one time, observing his papa weeping, he said 'oh don't cry, papa, I am quite happy! I shall be forever with Jesus in glory—I know I shall: and are you sorry for that, papa!' He then tried to sing that verse of the 'Happy meeting'—

"O, how happy we shall be,
For the Saviour we shall see,
Exalted on his throne," &c.

A few days before his death, he observed his eldest sister weeping. 'O, Elizabeth,' said he, 'don't cry! why are you crying?' She told him it was not because she was sorry. He then repeated a verse of the 'Happy meeting.'—

'There we shall sing with joy,
And eternity employ
In praising Christ, the Lord!
Oh, that will be joyful,' &c.

'Yes,' added he, 'there will be no weeping there. I shall not see dear Elizabeth weeping there. Oh, no; God himself will wipe away all her tears.'

I shall conclude my narrative with a few extracts from a letter I received, after his death, from one of his brothers, a beloved former pupil:—'You will have received the intimation of our beloved brother's death. Yes, he has truly fallen asleep in Jesus—gone to be with him to behold his glory.—Yesterday we committed his earthly house to the ground, whence it was taken. It is, indeed, sown in weakness—but it will be raised in power—sown a natural body, but raised a spiritual body, fashioned like unto the glorious body of Christ. A short time before his death, he was very anxious to sit up to die. He was asked, 'You are not going just now, are you?' 'It will not be long,' said he—'I am going soon, and, oh! I shall be so happy!'—And his glistening eyes, with a sweet smile that lighted up his countenance, were a sure index of the happiness and delight which filled his soul. The last words I heard him utter were, 'Is it possible?' About 3 o'clock, A. M., Saturday, he turned round his head, looked at the servant tending him, smiled, and in an instant all was stillness! 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'"

FRENCH LESSONS.

Mrs. De Grasse informs her friends and the public that she has opened a Seminary at No. 79 South Eleventh street, for teaching French. Hours from 9 until 12 o'clock, A. M. and from 3 to 5 P. M. She will also give private lessons if required. Terms may be known by application at her residence, or of the Rev. Mr. [illegible], 224 Cherry street.

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REFERENCES.

Rev. W. A. Smallwood,	Zanesville.
" M. T. C. Wing,	Gambier.
" A. F. Dobb,	Columbus.
" A. Clark,	Circleville.
" H. Deer,	Pittsburgh Pa.

Granville, July 25th, 1843. Sept. 2—6t.

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HAGERSTOWN, JULY 19, 1843.

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